

LAY LEADERSHIP IN PROTESTANT CHURCHES

By

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FOREWORD

"LEADERSHIP" has long been a word to conjure with, but no term in common use is more vague in content. The study here reported is not the usual imaginative inquiry into the elements of leadership. Rather, it is a study of the behavior, classified under definite categories, of people who actually lead in the lay activities of Protestant churches, together with a minute examination of all the relevant data that could be gathered about these people.

In the first place, this study furnishes a detailed picture of what leadership means in terms of activity—a sort of "job analysis" of lay leadership—in a group of Protestant churches which are probably fairly typical in this respect. Secondly, it affords an indication of the extent to which specific factors in previous experience, particularly in college education, influence people to engage in church leadership and are reflected in the quality of leadership performance. For the most part the selection of people to do specific tasks is a hit-or-miss process. The minister does not know what factors have entered into the preparation of those he initiates into this or that activity, and he has no idea how to weight the several factors even if he had them all recorded. This book is an attempt, on a modest scale but in an impressively thorough-going manner, to substitute knowledge for guess-work and costly experiment. The author would be the first to admit that there are imponderables in leadership equipment, but that is all the more reason for being scientific where it is possible.

Dr. Barker was well qualified through academic preparation and through pastoral and teaching experience to undertake this study and he has carried it through with painstaking care. His book will be an important addition to the library of ministers, religious educators, and leaders of lay activities.

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INTRODUCTION

THIS study is concerned with lay leadership, social and religious, in a selected group of eighty-two Protestant churches. The investigation on which the study is based was conducted by the writer with the aid of the Department of Research and Education of the Federal Council of Churches of Christ in America and under its auspices.

The eighty-two churches represent a wide distribution as to size and type, as to denomination, and as to location in cities and smaller towns in five eastern States. The study is based on the reports of 1001 men and women between the ages of twenty and sixty-five, who had participated at some point in leadership of the work of these churches within three or four years. The evidence presented indicates that this sample is representative in most respects of the total lay leadership of these churches, although it is not possible to prove this statistically. This group is the largest, in fact the only large sample of laymen representing all the various aspects of the work of a considerable number of Protestant churches, the characteristics of whose leadership have been investigated in detail and compared in relation to factors in training and experience.

The study not only gives a picture of lay leadership in these eighty-two churches in terms of quantity and quality, and of the need for the training of lay leaders, but within its own limits it also confirms or throws doubt on some of the current assumptions as to the kinds of participants in terms of training and experience who are most likely and least

likely to give leadership with certain desirable social and religious characteristics in the Church's work. For this reason the results of the study should be of interest and value generally to leaders in the Church and in religious or Christian education, as well as to ministers and laymen in these particular churches. In view of the large amount of attention given to the factor of college education, especially in relation to quality of leadership, the results of the study should be of particular interest to religious and educational leaders who are concerned about the contribution of the colleges to the churches, and to the development of a higher quality of lay leadership in the church and other social-religious institutions of the community.

Although the findings apply strictly only to the situation in these churches, there is no reason to believe they do not apply more generally to other similar ones. The study is at least a contribution to the more extended data which must be secured in order to come to generalizations about Protestant lay leadership.

I wish to express my gratitude to all who have helped to make this study possible. I am especially indebted to Professor Harrison S. Elliott, head of the Department of Religious Education and Psychology, Union Theological Seminary, who has given generously of his time and counsel in guiding the development of the study and in helping to carry it forward to completion; and to Professor F. Ernest Johnson, who, as executive secretary of the Department of Research and Education of the Federal Council of Churches, made it possible to secure the coöperation of so large a number of ministers and laymen. The study also would not have been possible without clerical assistance from the office staff of that Department. In this connection, thanks are due to Miss Marion Nelson,

who had charge of much of the detail work in securing responses and in tabulating a portion of the results.

I am also especially indebted to Professor Arthur L. Swift, Jr., Director of Field Work of Union Theological Seminary, for his critical analysis and helpful suggestions at various times from the inception of the study. Valuable counsel was also given by Dr. Floyd B. O'Rear, especially with reference to the factor of college experience. Helpful suggestions were also given by Dr. Goodwin Watson in the earlier stages of the study, while statistical guidance was given by Dr. Helen M. Walker.

My special thanks are due to Reverend William Kroll, minister of the Arlington Avenue Presbyterian Church of East Orange, N. J., both for his aid as the first minister to coöperate in the study and for his constructive suggestions for revision of the final manuscript. I regret that limits of space prevent more detailed acknowledgment of the assistance by various ministers and theological students in setting up the study, and of the coöperation by the many ministers who helped to secure responses from their laymen. Finally, it should be acknowledged that the study was made possible only by the coöperation of the many men and women in the churches who gave time and thought to filling out a very detailed schedule on their own activities in the church and on their previous training and experience.

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CHAPTER I

LAY LEADERSHIP IN PROTESTANT CHURCHES

A. Lay Leadership: a Necessity in Protestant Churches

THE importance to Protestant churches of lay leadership should be evident to all who have considered the question seriously. During the last forty to fifty years there has taken place a wide-spread development of *lay* participation and attempted leadership in the social and religious work of local Protestant churches. The continued development of such leadership is vital to the life of these churches if they are to meet the tasks that face them in modern civilization. It is vital because lay leadership is implicit in the Protestant view of the Church, even though its chief development has taken place within the last half century or less.¹

A Protestant Christian church is in essence an organized fellowship of Christian people in a community who are seeking through it certain common spiritual, or moral and religious ends.² Among these ends are: mutual aid for personal living through a common worship and fellowship in the pursuing of common spiritual enterprises; the development — in some cases the remaking — of the lives of men, women, and children; and the creating of a more Christian group life, both within the community and beyond the community. The terms "moral and religious" or "social and religious" may be used to indicate these ends, and are so used throughout the study.

This view of the Church or of churches is in direct con-

trast to the essentially Catholic view that the Church essentially derives its existence from a body of clergy or priests, who in turn derive their authority through an unbroken succession of clergy from the time of the Apostles. The members of the Church are the communicants — those permitted to receive the sacraments from a duly-constituted priest or group of priests in a parish. *

The Catholic view is dominant in the Church of England, and prevails widely in the American Protestant Episcopal Church. In fact, a large number of the clergy of these churches call themselves Catholics and their Church Catholic. This view has also been adopted to a considerable degree in the thinking of Protestants generally. It is reflected in the common assumption that the Church's activity along any line or the Church's stand on any issue is equivalent to what the minister does or says. The question, "Shall the Church be concerned with economic or political or social issues?" often means in the minds of people, "Shall the clergy of the Church participate in these issues?"

In the former view, which the writer maintains is the essence of Protestant Christianity, a church is not its minister, but its members. The minister or pastor is chosen to help and guide them in achieving the ends for which the Church exists. Although only non-episcopal churches are entirely free to choose their own ministers, local Methodist Episcopal churches have been able more and more in recent years to secure the minister of their own choice.*

* A problem of a somewhat different nature is created by this identification of the ministry with the church, in that it limits freedom of action and utterance by the minister. One of the foremost needs of the day is that ministers and groups of laymen within the church should be free to take aggressive social action without committing the entire local church to such action unless it so wishes. However, if the minister does take an advanced stand on social issues, it would seem that the expression of other opinions held by members of the congregation should be permitted

The purpose of the foregoing discussion is to point out one reason for the importance of the movement toward *lay* leadership in Protestant churches. As long as the primary religious functions of a church as a church are summed up in the delivery of a message from the pulpit which is *heard* by members of the congregation, in administering the sacraments which the members *receive*, and in visiting those in need, it is possible to leave to the minister all the active leadership in the church's moral and religious work. But when the church functions, or is supposed to function, as a fellowship of people in a community that exists because of certain common spiritual tasks which are the joint responsibility of its members, then *lay* leadership is essential to its life, even though one or more persons are chosen to give all their time to the ministry of helping and guiding in these tasks.

✓ Another reason for the importance of developing lay leadership in the churches lies in the nature of modern life. The increase of general education, the tendency on the part of the laity generally to deal with moral and spiritual issues independently of the opinions of the clergy, and the consequent growing need of agencies to engender enlightenment, understanding, and common action in facing the moral issues of our complex civilization, make it necessary that the church function as a focal point in the development and use of moral and spiritual leadership by laymen, unless it is willing that this leadership shall function more and more through other channels. Many think the churches have already lost their chance to give truly significant moral and religious leadership in this and the next generation.

and encouraged. If opportunity is not given for public expression and exchange of opinion by laymen and clergy in connection with the church's program, the minister's public statements may appear to represent the opinion of the church, and opposition to his dealing with these issues would seem to be justified.

B. Why a Study of Lay Leadership?

Certain facts about the development of lay leadership in the Protestant churches during the last forty or fifty years are fairly well known to those who have any acquaintance with the churches of our day. Every minister has a certain knowledge about lay leadership in the churches which he has served, and certain general impressions about the kind of leadership laymen * are giving in the churches generally. Investigations of city, town, and rural churches by such agencies as the Institute of Social and Religious Research have produced a great deal of accurate knowledge about the present programs and problems of the churches.

Nevertheless, we have very little accurate knowledge, first, as to the present state and nature of the leadership being given by laymen in and through Protestant churches in America as they function in the life of the community. To what extent are laymen who are participating in the work of the churches giving leadership of a social, moral, or religious nature? That is to say, to what extent and in what way are they taking part in and through the churches in the kind of activities that are capable, potentially at least, of contributing to the development of the lives of individuals and the creating of a group life that is more Christian?

Secondly, we have very little accurate knowledge as to how factors in the training and experience of laymen supposed to be significant are actually related to the amount and quality of the leadership given. Certain types of training and experience are assumed to be significant in influencing the kind and quality of leadership given by participants in the church's work. In choosing workers or officers, ministers and others

* The term *laymen* is used throughout the study, except where otherwise indicated, to include both men and women who are not ministers or professional church workers.

are constantly having to make judgments as to the kind of people who will give real "leadership," or better "leadership" than others. But what factors in training and experience actually are associated with more and better leadership in the work of the churches is not known.

Although admitting the need for such information, many people will be inclined at once to challenge the assumption that it can be obtained. How can any accurate knowledge be gained of such a complex phenomenon as "leadership"? What is it? Who are leaders? Is not lay leadership in the church a phenomenon or characteristic so variable and so qualitative that any attempt to describe it for a large number of people in a large number of situations would be futile? It is apparent that in any such attempt leadership must be analysed and described in measurable terms, that is, in terms of specifics. But can it be handled in that way? And is not real leadership a quality of character possessed by only a few individuals?

C. The Meaning of Lay Leadership

One source of confusion in approaching this problem is that the term "leadership," like so many other words, is used in several different senses. Thus, a "leader" is a prophet, or an outstanding executive or head of a great enterprise, or a worthy holder of high office. The need for leadership in the Church and the Christian movement in this sense means the need for a greater number of outstanding leaders, but who will number only a few in any case; men and women who will have prophetic vision, courage, and insight, based on experience and understanding of the real meaning of the Christian faith, and on accurate knowledge of the facts of human nature and human society. No one would question this need.

But those who have faith in democracy and in the possibilities resident in human beings hold that some degree of responsibility is possible for every normal person. It is possible for practically all people to develop the skills and resources which will enable them to make a contribution at some point in any group, enterprise, or set of social relationships in which they may be concerned. At that point and to that extent they *possess* ability to *give* leadership.

The two phrases just used reveal two other somewhat divergent uses of the term. To speak of an individual "possessing" leadership or "showing" leadership refers to some quality of his personality or of his actions. But to speak of an individual "giving" leadership or "taking" leadership may be to refer to what he does — to the acts themselves. Thus, he may take responsibility or give leadership by making a talk, teaching a class, conducting a meeting, giving advice on a proposed plan; or by investigating a situation, gathering facts, and interpreting them. Of course, the manner in which these things are done, including the degree of skill shown and the resources used, will contribute to the quality of the leadership and of the results. But he is engaging in acts of leadership irrespective of these things. In thus attempting to forward an enterprise or activity or to aid another individual he is contributing at least some degree of skill, some resources possessed. "Taking" or "giving" leadership is thus synonymous with taking responsibility, or carrying out a responsibility in any office or situation.

In the whole movement for the development of lay leadership in the churches, especially in the "leadership-training" movement, the term is used in its more inclusive meanings.*

* See Chapter II for a discussion of the history of the development of lay leadership and the leadership-training movement, and the various references quoted.

Lay leaders are any and all members of the church group who are assuming and carrying out responsibilities of any kind, with or without office, in work which the church sponsors. Leadership includes any form of activity in carrying out responsibilities in the work of the church in which individuals contribute any degree of initiative, ability, or resources they possess.

The task of developing lay leadership thus is the twofold one of (1) securing *more* leadership, in the sense of having more people participating to a greater extent in activities that call for the exercise of skills and the use of resources, directed toward worthy ends; and (2) securing *better* leadership, in the sense of helping people acquire the attitudes, knowledge, resources, and degrees of skill that will make their leadership more resourceful, more understanding, more nearly sound educationally, broader in interest and social outlook, and generally more effective. Obviously it is a result highly to be desired that the church should contribute to the development of some lay leaders with prophetic insight in facing the problems of our day, or great skill in teaching religion, or a high degree of ability in directing the activities of a church organization towards ends that are socially and religiously significant. But the problem of lay leadership is not confined to the development of a few outstanding leaders in each church.

NOTES FOR CHAPTER I

^{1, 2} See the following: (1) Raymond Calkins, *The Christian Church in the Modern World*, Macmillan, 1924, p. 188; (2) Henry E. Cope, *Religious Education in the Church*, Scribner, 1918, p. 16; (3) *The Educational Work of the Church*, Bulletin No. 4, International Council of Religious Education.

CHAPTER II

THE DEVELOPMENT OF LAY LEADERSHIP

A. Changes and Movements in Protestant Christianity Which Have Brought It About

THERE has been a wide-spread development during the last fifty years of personal participation by "laymen" of both sexes in leadership activities for moral and religious ends in and through groups, programs, and enterprises sponsored by the churches. Certain changes have taken place in Protestant churches during this period and certain religious, social, and educational movements have developed which have made possible and also necessary this increased participation and leadership. A brief historical account of this development may be useful as a background to this study of current lay leadership. An account of the way in which the present situation has developed should show more clearly the nature of the problems involved. Very little historical treatment has been given this subject in books purporting to deal with the modern history of the Church and of religion. Sweet's *The Story of Religions in America*, Atkins' *Religion in Our Times*, and Luccock and Hutchinson's *The Story of Methodism* mention lay leadership and its importance, but do not discuss its development, or show how certain religious, educational, and social movements have brought this about.

Securing financial support for the church and its interests has always been a primary field of activity for the laity since

the separation of Church and State. Although the minister usually has had to play a large part in this, financial leadership has generally been vested in a board of trustees or some equivalent group. The efforts of the women were organized into Ladies' Aid Societies or something equivalent very early in the history of American churches. One purpose of the men's organizations, many of which developed about the beginning of the twentieth century, was to unite the men in financial support of the church. With the era of erection of new and larger church buildings, there was opened up a larger field for the activities of both men and women in raising money to pay for them and in the care and administration of property and equipment.

During the latter part of the nineteenth century, as well as earlier, lay leadership in the moral and religious aspects of the church's work was supposed to be the special province of elders, deacons, etc.* Such laymen advised the minister on spiritual matters, administered funds for the care of the poor, and with others led in prayer at prayer meetings. When evangelistic services were held, lay members were active in personal solicitation of the "unsaved," both in persuading them to go to the meetings and urging them to "confess." Bands of workers were organized for this purpose.

The lay preacher was an important part of the Methodist movement, both in England and America. This has continued to be so in England, and today a very large part of Methodist preaching there is done by laymen. This is true not only of the Methodist Church, but in greater or less degree of all the nonconformist churches in England. In the United States the lay preacher has had a less dignified position, and most lay preachers of any ability have sought and

* No implication is intended that moral and religious leadership may not be exercised in connection with the finances of the church.

obtained ordination. It is peculiar that the Methodist Church, which grew out of a movement in which laymen played so distinctive a part, should have been so undemocratic. Laymen, as men, were not admitted to the General Assembly of the Methodist Church till 1872, and women not till 1904.¹ Only recently have laymen been given any real power and place in the general councils of this denomination.

Although there were laymen who took leadership in religious movements before the nineteenth century, lay leadership in Protestant churches took a new step with the activities of laymen in connection with the missionary enterprise that began in the first half of the century. From the beginning, this movement was led to a considerable degree by laymen. Although much of the leadership activity in support of it functioned through general agencies—denominational, interdenominational, and undenominational—rather than the local churches, local organizations for the support of missions and a certain amount of missionary education were very general, especially among the women.

In 1906 the Layman's Missionary Movement was organized as a distinctly "lay" and "men's" movement. A history of this movement, published in 1924 by its executive committee, quotes a secretary of a Foreign Missions Board as saying "that previous to the Movement coming into action 65 per cent of the foreign missions' revenue, meager as it was, came as a result of the efforts of women and children." Its central idea was to "arouse the interests of the laymen of the church—who might be awakened to feel increased responsibility for carrying the knowledge of Christ to the uttermost parts of the earth." The campaigns of the movement covered the United States and Canada. There were conferences and conventions, numbering "hundreds and thousands of meetings." This history states that the movement had the right of

way, not only in the churches, but in the schools and colleges, and the political, social, and business organizations throughout North America. "It was a crusade in fact and form, touching every phase of the nation's life." Although many of the speakers were ministers and officials of the church, the majority were laymen, as were its leaders.* The movement spread also to England and Europe. In North America it influenced directly or indirectly the formation of a number of other movements, which adopted many of its methods.

The Men and Religion Forward Movement, organized in 1910, was led by Fred B. Smith, head of the Religious Work Department of the Y. M. C. A., and other laymen associated with him. It held great mass meetings of men in all the larger cities over the country. From every center where these meetings were held groups went out to the smaller communities of the area. It emphasized (1) the enlisting of men for the work of the Church and of religion; (2) Bible study; (3) a "sane" individual evangelism; (4) boy's work; (5) social service.²

The large development of the religious activities of laymen during this period both in the churches and in the Young Men's Christian Associations is revealed in a survey entitled, *The Efficient Layman*, which was published in 1911 by Henry A. Cope, general secretary of the Religious Education Association.

Laymen also were leaders in the great development of the Sunday-school and Sunday-school organizations during the latter half of the nineteenth century. Arlo A. Brown's *A History of Religious Education in Recent Times* emphasizes the dominant part played by laymen in the whole religious education movement. He writes, "The history of the spread of the

* In this movement and in the Men and Religion Movement, the term "layman" refers to men only.

Sunday-school movement over America is also the story of devoted laymen giving their time and money unselfishly. . . . The early organizations in America for the promotion of it were composed largely of laymen. . . . It has not been until very recent years that the churches officially through their ministers have become such powerful factors in controlling its destinies as they are today. The great conventions were essentially for laymen, worked up by laymen with the aid of a few outstanding ministers." ³

The American Sunday School Union was formed in 1824, but it was not till 1872, at the fifth National Sunday School Convention that the International Lesson Committee was created to develop the International Uniform Lessons. At first it was composed of five clergymen and five laymen. In 1881 the Executive Committee of the convention was organized, and in 1907 this committee was incorporated as the International Sunday School Association. From 1914 the International Sunday School Convention was held every four years, and became known as the Quadrennial Convention. Many State Associations also were formed during this period, all undenominational, and also principally led by laymen. In 1889 the World's Sunday School Association, led almost entirely by laymen, held its first World Convention in London.

As Brown says, "The idea of the Sunday-school as a layman's movement independent of any denominational authority was held through all these years by the majority of the leaders within the conventions and the executive committees." ⁴

As a whole, the lay leadership of the movement was very conservative in its educational point of view. The idea of the Uniform Lessons—that of providing the same passage of Scripture for young and old on the same Sunday in all churches around the world and of covering the contents of the Bible in a recurring cycle of years—had caught the imagina-

tion of these leaders and they held to the idea tenaciously in spite of the growing sentiment among many children's workers for a selection of materials which would be better adapted to the needs of children.

Certain denominational leaders, especially editors and children's workers, espoused the point of view of those advocating graded lessons and a program of religious education based on the results of the study of the child which had been developing during these years. The Graded Lessons Conference, founded in 1906, although composed at the beginning chiefly of women, was largely controlled by denominational workers, many of them unordained men and women, but not related to the lay leadership of the International Sunday School Association. After much controversy a system of International Graded Lessons, supplementary to the Uniform Lessons, was finally approved and first published in 1910.

This controversy illustrates clearly a central problem arising out of the development of lay leadership in the field of religion and morals. Lay movements in the churches and in the field of religion in the last century have usually been undenominational in character and not interested in the maintenance of ecclesiastical divisions. From a present-day point of view this is a valuable contribution to the cause of religion. Yet the participation of laymen in some of the movements which have been described has revealed certain dangers of leadership without an adequate background of training: on the one hand, fixed ideas which resist change and development; on the other, great enthusiasms built on an insufficient understanding of human nature and human society and of the function of religion in life, or on the solid foundation of established institutional life in the community, including the church.*

* These characteristics are by no means confined to the leadership of laymen without adequate training in religious leadership. They are found all too widely among the clergy.

The dominance of the Sunday School Movement by laymen and a lay organization entirely outside the control of the official representatives of the churches and the denominations began to be opposed by the latter. This led to the formation in 1910 of the Sunday School Council of Evangelical Denominations. This was in part an effort to counter the domination of the International Association, but was also the beginning of a new program of promotion of the Sunday-school and of religious education generally by denominational leaders. The Boards and other agencies which had been created by the denominations became increasingly aggressive in efforts to bring about progress in the local churches.

In time a method of coöperation was worked out with the International Sunday School Association, and in 1921-22 there was a merger of the two organizations. This merger was named The International Sunday School Council of Religious Education, which is usually called simply The International Council of Religious Education. It represents the religious education interests of over forty Protestant denominations and also of the interdenominational agencies and organizations in cities, counties, and states.

Although most of the members of the staff of the International Council in 1921 were laymen in the sense of not being ministers or officials of the denominations, the Council has gradually been staffed by those who have been leaders in the denominational organizations.*

The lay movements which have been described have been dealt with largely in their interdenominational and undenominational aspects. In these aspects they involved the

* The Religious Education Association, founded in 1903, has been a lay organization in the sense that it has been quite independent of ecclesiastical control. Its leaders have been men (and some women), both clergy and non-clergy, who have been highly trained in the field of religious and educational leadership.

activities of laymen in enterprises and organizations outside the local churches. Yet a chief reason for describing the development of these movements has been to show their effect on the building of lay activities within the local churches.

The Sunday-school was one of the chief agencies in this process. In the earlier days local Sunday-schools developed on the whole rather independently of control by the ministers and main church organizations. From the standpoint of leadership they were considered in many cases as the special province of the laymen. The Adult Bible Class Movement also developed rather independently of the ministers and main church organizations. In some churches the program of these classes paralleled the features of the church worship service, although carried on by laymen more informally. In time ministers took over the teaching of these classes in many churches.

Another development during the latter part of the nineteenth century, which greatly affected the programs of local churches and which was led largely by laymen, was the organization of the Young People's Society of Christian Endeavor, the Epworth League, the Baptist Young People's Union, and other young people's societies. Leaders of these organizations were dissatisfied with the usual programs of the churches. The organizations furnished opportunity for expressional and leadership activities not only for high-school age and older young people, but also for older adults. Many regarded these organizations as the "expressional" counterpart of the Sunday-school, the purpose of which was to teach a knowledge of the Bible. Although for a long time these societies tended to be somewhat independent of the official leadership of the churches, they provided an important training ground for the development of leadership in the church's enlarging program of activities.

The development of the Sunday-schools of the Protestant

denominations in number of pupils and in number of lay teachers has been tremendous. In 1893 there were about 4,000,000 pupils and 500,000 teachers and officers; in 1908 about 11,300,000 pupils and 1,500,000 teachers and officers.⁵ In 1926 there were over 21,000,000 pupils and 2,197,000 teachers and officers, according to the United States Census of the Churches.⁶ Practically all of this leadership has been lay, volunteer, and unpaid.

There has been a far more significant development, however, than that of numbers. Great changes took place in the nature of the religious education program of local churches during the decade 1910-1920, and even more in 1920-1930. With respect to children and young people, this was due in part to the competition of multiplying agencies in the community, which threatened to absorb all the time and interests of the church's children and young people, in part to the promotional efforts of the denominational agencies, and in part to a new conception of the meaning of education and of religious education. Leaders of religious education came to the conclusion that the purpose of the Sunday-school as an agency of the church was to teach the Christian religion. They came to the realization that teaching and expression, teaching and life can not be separated, and that the Sunday-school must somehow touch all the life interests of children and youth, and also of adults, if it is to teach religion at all.

All of these factors led to a greatly-enlarged program, including in many churches Week-day Schools, Vacation Schools, Missionary Education or World-friendship Groups, clubs, special classes, dramatics, and athletics. This was true not only of city churches, but also in smaller towns, and even in rural churches. The Church School, as the Sunday-school was now called in an increasing number of churches, became organized into age-group departments. It was urged that each

department should absorb and integrate into itself all organizations and church interests of children or young people of that age. All these activities called not only for an increasing number of lay leaders, but for leaders with sufficient training to be able to draw genuine educational and religious results from them. Too often these multiplied activities of the Church School did not rise above the level of mere activities, or perhaps methods of holding the interest of youth in the church.

The program of adult activities also increased rapidly during the first three decades of the twentieth century, both among the women and the men. The Missionary Education Movement has had a large influence. There was a large development of Men's Brotherhoods about the beginning of the century, and especially following the Layman's Missionary Movement and the Men and Religion Movement. Among the most important results of these latter movements in the local churches were: (1) the development of the general program of missionary education and of interest in social, political, and religious problems in the church as a whole; (2) the interest of local churches in problems of the community; (3) the institution of the Every-Member Canvass; and (4) the use of envelope systems for weekly contributions to missions and general church expenses.⁷

A quotation from Brunner's *Tested Methods in Town and Country Churches*, written in 1923, will sum up many aspects of this development of church programs. "From early Colonial times till recently all Protestant churches in America, whatever the denomination, had in respect to organization certain characteristics in common." He mentions the two boards, consisting of trustees, and elders or deacons, variously named, the pastor, organist, janitor, clerk, and treasurer, the Sunday-school, and Ladies' Aid Society. "Terms of office were

usually long and officers grew old and conservative in office. . . . But in later years there has been a marked change. Denominational overhead organizations have . . . set tasks and fixed quotas for the local church. Spurred by the strengthening hold of new interests upon the time and energy of its members, the church has developed new enterprises and undertaken new tasks, partly in the way of self-preservation. Moreover the social gospel has been widely preached and has carried over more and more into practice. . . . In the two generations within which the change has come, church organization has greatly increased in complexity.”⁸

Brunner points out three lines of development: (1) the formation of new societies to perform new functions; (2) the appointment of committees to care for needs as they arose; (3) the unit or group system, in which the people of any neighborhood, especially those who serve on committees, are organized into a local group.

Brunner's study includes churches in towns and rural areas over the United States. He describes for these churches the formation of councils, cabinets, cottage groups, etc.; how members and organizations take charge of services; the organization of church-night programs and classes, teacher-training classes, week-day religious education, Daily Vacation Bible Schools, schools of missions, pageants, etc. “The strength of these churches is derived in part from the constant pressure put upon each available individual to give some regular service in connection with the church program. Constant efforts are made to train new leaders. Those who accept responsibility are made to exercise it. Membership on committees, even distribution of chairmanships, duties in connection with . . . the social program are all helpful in developing in young, new, or diffident members, those qualities of self-possession and leadership upon which so much of the program of these

churches depends. Several have definite classes in leadership training conducted for periods of two to four months. In these classes matters of church leadership, social service, Bible study, and missions are considered.”⁹

In *Religious Education in the Church*, written in 1918, Henry A. Cope pointed out the problems involved in this increased lay activity. “One striking difference between the church of fifty years ago and one of today lies in the extent to which the laity shares in the parish work. . . . In the modern church the minister is the leader who organizes all his people for service, so they become a force to carry on the work of the church. . . . The efficiency of the modern church depends on lay service. Therefore it must be evident that there can be no more efficiency in the church than there is in its workers. Where extra responsibility rested on a few men or on one, and where religious work was committed only to professional workers, these could be professionally trained. . . . Where the work is committed to many and divided amongst the untrained, the difficulties of securing efficiency are increased. . . . The modern church has discovered the laymen (men and women), . . . but has not discovered fully the possibilities of training. . . . A beginning has been made in the familiar teacher-training propaganda, but it prepares only for one task and has affected only a small number of leaders. [It has failed] to conceive teacher-training as an integral part of the whole program of lay training.”¹⁰ Cope then goes on to describe the needed provision within the program of every church for projects, laboratories, lectures, courses, etc., to give training in all aspects of the church’s work.

The churches which Brunner described were all churches which had achieved some special degree of success, many of them in the face of great difficulties and after a period of

lack of success. No claim is made, however, that they were typical or average churches. Unquestionably they were well above the average as to scope of program and the development of lay leadership for churches of the size and type of community which they represented. Similarly, Cope's characterization of the "modern" church was rather an ideal, realized in some degree in an increasing number of churches at the time his book was published, rather than a description of the majority of twentieth century churches, either urban or rural. Lay leadership is one thing in one church and another thing in others.

Sanderson has pointed out in a recent study of city churches the large number of ministers who have not been able to develop lay leadership. In this study, conducted under the auspices of the Institute of Social and Religious Research, there were including practically all Protestant churches in certain sectors of sixteen cities over 100,000 in population. Churches are classified as modal (average), sub-modal, and super-modal with respect to several factors in growth over a period of ten years. He says, "A far higher percentage of sub-modal churches than average churches report a definite lack of lay leadership. . . . When there is a conspicuous lack of lay leadership churches find themselves particularly subject to the variety of difficulties which beset sub-modal churches." But, "in more than two super-modal churches out of five lay leadership is a significant factor [in the success of the church]. . . . Super-modal churches report exceptional lay leadership almost twice as frequently as do average churches similarly located. . . . Sometimes the super-modal church knows how to release to the full those energies possessed by laymen . . . who find satisfaction in partnership in a successful and worth-while enterprise. . . . Often pastors otherwise less brilliant achieve outstanding success by reason of their

ability to discover and develop lay leadership. If the material is of limited caliber, so much the more are training processes essential so that it may be developed to its utmost capacity. . . . Although it will tax the patience and skill of the average pastor to the limit, no effort on his part is likely to be more rewarding than the attempt to build a democratic fellowship of capable lay members."¹¹

In a recent book entitled *Shall Laymen Teach Religion?*¹² Erwin L. Shaver advocates that a condition of membership in a church should be willingness to serve in its work in some capacity, and suggests the form of a pledge to that effect to be made by every new member on joining the church. He discusses what he believes to be a trend away from lay leadership in religious education, in that many larger or wealthier churches have substituted for volunteer teachers and supervisors professionally-trained teachers who receive a salary for giving some (considerable) part of their time to religious education. The reason for the trend has been the difficulty of securing volunteer lay workers with the needed training, skill, and knowledge, and the willingness to give the time and effort necessary for teaching in the modern Church School. He does not oppose the payment of supervisors if necessary to secure the amount of time and skill necessary, or even the providing of small funds to enable certain laymen to take the time needed for this work; but he holds that laymen can give the bulk of this leadership and can be trained for it. He devotes most of his book to an untechnical discussion of what is involved for the teacher in the modern program of religious education.

In the last few years a new impetus has been given to the adult-education movement by the realization that the arrest of adult learning processes is largely a matter of lack of opportunity and incentive for learning and growing. Partly influ-

enced by this, there has been an effort to get the churches to rethink the whole adult program — in fact the whole program of the church — in educational terms.¹³ All activities should not only be integrated, but they should be educational, in the sense that they should be concerned with and should be so managed as to provide growth in the Christian life or changes in social life which will aid in such growth. The cleavage between the church and the Church School should therefore be broken down, and the church as a whole should become a school in the modern sense of the term — that is, a fellowship of learners or adventurers in Christian living.¹⁴ Thus, The Quadrennial Convention of the International Council of Religious Education at Toronto in 1930 used the slogan, "Every Church a School in Christian living."

B. The Church's Program for Leadership Training

The foregoing account has shown that there is a fairly high correlation between active lay leadership and the "success" of a church. On the other hand, it shows that, unless laymen are really equipped to give leadership of a social and religious nature, there is merely a building up of organization and a multiplying of activities without real advance toward the ends for which the church exists.

What agencies or means have the churches provided, or promoted, or depended on to furnish training for laymen that will help them to give significant leadership at one point or another in activities which represent the moral and religious functions of the church?

The beginning of a program of leadership training was made in the teacher training of the last century and early part of this century. But, as Cope wrote in 1918, it prepared for only one task, had affected only a small number of leaders,

and had not been conceived in terms of lay training for the work of the church as a whole. Teacher training by the State for the public school began with the Normal School established by Horace Mann in Massachusetts in 1839. By 1860 similar schools were established in nine states. But teacher training for the Sunday-school did not make much progress until after 1866.¹⁵ From then until about 1890 there was a rising popular interest in the problem. The textbooks consisted entirely of outlines on the content and interpretation of the Bible. These outlines were supposed to be supplemented by lectures of experts. The Chautauqua movement began in 1874 as a means of training Sunday-school teachers. But only a few chairs of religious education were established in the Christian colleges, although many were hoped for. Training classes in local churches, which flourished for a few years, lost their wide appeal, and became chiefly teachers' meetings for the study of the following Sunday's International Uniform Lesson.

Although in 1905 forty-three State Associations had teacher-training departments, not much progress was made until 1910.* At that time, along with the new Graded Lessons, the First Standard and Advanced Standard courses were established. In 1911 Weigle's *Pupil and Teacher* was published. In 1914-15 standards and courses for teacher training were completely revised. Several of the denominations developed their own courses. The International Sunday School Association made standards for the community schools. It also established the first summer training school at Lake Geneva in 1912, and in 1914 the summer training camp for older boys and girls.

Until the formation of the International Council of Re-

* The Primary Division of the International and State Associations had made considerable progress. A School of Primary Methods was established at Asbury Park in 1894.

ligious Education and its Leadership Training Department in 1921-22, the vast majority of the classes, even of those doing accredited work, were conducted in and by the local churches. Under the unified leadership provided by the International Council from 1922 on, a truly new movement was under way for the training of lay leaders for the work of the churches, under both denominational and interdenominational auspices, but especially the latter. A large number of city and county training schools and institutes have been built up, and summer training conferences and camps established. Teachers skilled both in subject matter and methods of teaching, and schools with adequate set-up and staff, have been accredited according to standards jointly established by the International Council and the Leadership Training Departments of the various denominations.¹⁶ *The Year Book* of the International Council for 1932 reports that in 1931-32 there were 954 community schools, and 791 denominational schools, a total of 1745 in the United States. This does not include a considerable number of summer conferences and camps, and a great many more accredited classes which were held in individual churches, but not organized into a school.

The "Standard Curriculum," with sixty-two different courses and a large volume of approved texts and reference materials, has been continually enlarged and revised to keep pace with changes in materials, points of view, and methods in religious education generally. The "Standard" class or school extends over ten weeks, with one class period a week of at least fifty minutes' duration; or there must be an equivalent number of teaching hours spread over a smaller or greater number of weeks. In 1931-32 a total of nearly two hundred thousand course credits were awarded in the United States by the International Council and affiliated agencies. This, however, is only a small proportion of the work done. It does

not include a great many who took courses without examination and therefore without credit. It does not include the large number who took courses in classes or church-night series conducted by individual churches which were not accredited; or the large number who participated in meetings of workers or teachers, or in conferences with supervisors, which were of a genuinely educational nature. Also, it does not include a vast amount of unaccredited reading done by lay leaders, both teachers and otherwise, in the literature approved for the courses.

In more recent years this organized program of teacher training, now called leadership training, has been conceived in terms of leadership for the church as a whole. The general plan behind the whole program is that the church should be "a school in Christian living." Over twenty of the courses are not related specifically to the leadership of children or young people, or to the principles, psychology, or materials of teaching and administration in the Church School in the narrower sense of the term. Six of these are on the Bible: Old Testament, New Testament, Life of Christ, The Prophets, Growth of the New Testament, and Development of the English Bible. Others are on the Message and Program of the Christian Religion, Church History, Training in Worship and Devotional Life, Religious Education in the Family, Social and Recreational Leadership, Principles of Christian Service, Dramatization, Music, Vocational Guidance, and Home and World Missions. There is also a study on Adult Life, and one on the Adult Department in the modern church.

This whole program of "training" has been subjected to severe criticism by religious and educational leaders, both among those who are responsible for the development of the program and by outsiders. The set-up of the courses, even the methods courses, in terms of units of knowledge, and of a

certain number of class hours of instruction and hours of preparation, followed by a test as to the amount of knowledge acquired, is said to violate the principles of the life-centered or experience-centered type of leadership for which the curriculum as a whole stands. It is said that training for leadership is provided far less effectively by this method than by the actual facing of leadership situations in connection with which guidance is given by more experienced leaders and reading is done that bears on the problems at hand.

It is claimed also that no formal program of leadership training will meet the needs of local Protestant churches, unless it is a part of a continuous program of training in these local churches, such as was described in the quotation from Brunner's study of churches.

The truth of this criticism is recognized by many of the religious educators who are responsible for the planning of the leadership-training program of the International Council and affiliated denominations. They would agree that the local church is central in any adequate handling of the problem of leadership training; and that, unless the minister and the experienced laymen of the church give themselves to such educational leadership, not much real progress will be made.

These leaders would say that there is a value in definite course units if these courses lead laymen first to face seriously the problems involved in their responsibilities in the church, or in the needs of the church, of its members, or of society; and then to seek help from the books and other resources connected with the course for the carrying out of those responsibilities or the meeting of those needs. They would say that whether courses are conducted in this way or produce these results depends on the teachers of the courses.

Although the recent editions of *The Leadership Training Bulletin* describing the courses of the Standard Curriculum

have encouraged this kind of teaching, most of the courses are still founded on texts covering a certain amount of information which is to be imparted.

The High School Leadership Curriculum and the so-called "A" level curriculum have been efforts to produce types of courses on a truly experience-centered basis. The High School Curriculum has had comparatively little use as yet, and the plan for the "A" level courses has been projected only recently. In the latter a group may receive recognition for work done in relation to almost any worth-while problem of leadership in which the group is interested, provided a qualified leader is available who will report carefully the work of the course.

In spite of all the deficiencies of the Leadership Training Curriculum, its leaders are convinced that it has made a great contribution to the churches. It has enriched the lives of many thousands of men and women, both those who have had the advantages of higher education and those who have not. It has increased their knowledge and appreciation and insight, broadened their interests, and by the guiding of practice increased their skill.

As yet no general study has been made covering any considerable number of widely-distributed churches to find out in what ways the leadership of laymen who have taken courses or attended conferences in this special training program differs from that of those who have taken no part in it, but who have received the training of practical experience along with general reading and in many cases the personal guidance of others. Although the results of such an investigation would not prove what training had been provided by the taking of courses, it would show whether the better leadership of the church is actually to be found in larger proportion among those who have had some of this special "training."

C. The Colleges and Training for Lay Leadership

Without denying the importance of leadership training in the local churches and by the coöperative efforts of the churches, many religious leaders have held that the only real hope of developing adequately trained lay leaders lies in training which is provided or can be provided by the colleges. This belief in the colleges and in college training has resulted in at least four kinds of efforts or emphases:

1. Efforts to arouse or maintain an interest in religion and the church among young people in college, the majority of whom have had church connections; likewise, an interest in giving service in the church and social-religious agencies in community life. These efforts have been carried on in the church-related colleges and by denominational and other Christian workers in independent and state institutions.

2. Efforts by many ministers and officials in local churches to select and secure as far as possible for positions of responsibility, especially in the program of religious education, people in the church constituency with some college training.

3. Efforts to develop a special curriculum of religious education and the study of both historic and contemporary Christianity and religion, including the Bible, to *equip* the church's young people in college to take responsibilities in the moral and religious work of the churches and affiliated agencies. These efforts have centered particularly in the church-related colleges, but also in independent colleges and in foundations or schools of religion in connection with state institutions.

4. Emphasis upon a certain number of colleges, called "Christian colleges," which have maintained connections of some kind with the Christian churches or other Christian groups, or which have acknowledged a relationship or respon-

sibility to them because of association and coöperation. It is held that these colleges are peculiarly fitted to maintain the religious and church interest of young people and to provide this special curriculum of training for lay leadership.

In this whole area there have been many conflicting claims and points of view. There is probably little question among church leaders, conservative or liberal, as to the *desirability* of efforts to maintain the interest of college students in religion and the church.* It is a debatable point, however, whether the efforts have been successful. We do not know, for instance, whether as large a proportion of the church's young people who have gone to college have participated actively in its work on return from college as of young people who have not gone to college.

It is said widely that the experience of going to college destroys the interest of large numbers of the church's young people in the church and in religion. Others would say that when interest has waned it is largely the fault of the churches or of the parents: that a real interest had not been developed previously; or that when young people return from college either their services are not used, or there is nothing in the program of the church worthy of their interest. Still others would say that it is not true that a smaller proportion of the young people who go to college are active on their return than of the non-college young people.

As has been stated, many ministers and officers of local churches have assumed that college people on the whole, if they can be persuaded to take an active part at some point in the church's work, are better equipped to give leadership in social and religious aspects of its work than non-college

* A large number would not want the interest of college students aroused to maintain the church as it is. On the other hand, many conservatives would not approve the particular kind of efforts toward liberalism made in some institutions.

people. This is another debatable point. Many would question or deny this, and would probably say that in any certain number of representative Protestant churches the leadership of the non-college people who are participating actively is on the average just as significant in results of an ethical and religious nature as that of the college people who are participating actively at any point. The question is in part a matter of differences in opinion as to what is significant.

With respect to the third set of efforts, President Arlo A. Brown, of Drew University, writes in a recent symposium on religious education that "the most significant single step of progress in leadership training" was "the movement to prepare teachers of religion for the local communities in the colleges and universities," and states that this "began about 1910, enjoyed a substantial but slow development for about ten years, and since that time has had a rapidly expanding, far-reaching development."¹⁷ Similarly, Laird T. Hites states, in *The Effective Christian College*, that the "leadership-training" program of the churches is quite inadequate to develop effective lay leadership in the field of religious education. "Responsibility for more adequately prepared [lay] teachers and administrators of religious education must finally rest upon the college. It can never be met . . . by extra-college courses of ten or twenty hours."¹⁸

In the decade from 1920 to 1930 there was generally a large increase in the number of courses in Religion and Religious Education taught in the colleges, both in church-related and other colleges. Schools of Religion carrying university credit for their courses were founded in connection with State universities, and many non-credit courses were given by religious foundations and university pastors. This large increase of courses was in addition to the courses in Bible which have always been offered in a large number of

non-tax-supported institutions since the days of the founding of American colleges.

In 1922-23 the National Council on Religion in Higher Education made a survey of tax-supported institutions, and found that in 191 schools which reported details 931 hours of classes were offered for credit which could be included in the field of religion. A total enrollment of 8,500 was reported. The next year a survey was made of denominational and independent institutions, in which 269 schools reported 914 courses and 2,875 hours in Bible,* with an enrollment of 40,000. In addition, 103 schools reported 215 courses in Religious Education, including 527 hours and 3,300 enrollment.

In 1927 McGee made a study of religious education in 235 denominational colleges,¹⁹ and found that in these colleges 1,060 courses were offered which could be entitled Religious Education. These totaled 2,860 hours, but he did not report total enrollment. Harper made a survey published in 1928,²⁰ in which he obtained details of courses from 530 institutions of all types. These reported 3,800 courses in the total field of religion, including 10,900 hours and 85,000 enrollment. Harper also found that 468 colleges had one or more departments of religion. Of these, 178 had Bible only and 290 included some courses in Religious Education or Religion (as distinct from courses in the Bible). There were departments of Religious Education in 82 colleges. A survey published by *The Religious Education Journal* in 1927, entitled "Undergraduate Instruction in Religious Education in the United States,"²¹ gave slightly smaller totals.†

* Many courses entitled "Bible" are actually courses in Religion or Christianity.

† These statistics reveal, that, in spite of the large increase reported, only a small proportion of the total number of students in the colleges have been enrolled in even one course in religion. It is impossible to say what proportion of the church's young people have been so enrolled. Since the beginning of the depression in 1929 and 1930 and the cutting

One reason for showing the foregoing statistics is to reveal the considerable development that has taken place in the teaching of "religion" and of training for lay religious leadership in the colleges. A more important reason is to point out that, with all this development, no general field study has been made in any considerable number of churches to find out how the leadership of college people active in these churches, who have taken such courses, compares with that of those who have not taken such college courses.

There is a voluminous literature setting forth the purposes and claims of the church-related colleges, or, as they are often called, the "Christian colleges." Dr. Robert L. Kelly, secretary of the Council of Church Boards of Education and editor of the magazine *Christian Education* (which deals with education carried on by the "Christian colleges") writes in the symposium, *The Teaching Work of the Church*,²² that the purpose of the Christian college is to train for Christian leadership. Among three general tasks for the Christian college he lists that of "providing the special training needed to equip men (and women) to serve as well-trained lay leaders in their local churches." W. C. Bower writes in *Religious Education in the Modern Church*,²³ "No church college which fails to send back trained and effective leadership to local churches of the constituency which it serves can claim to have fulfilled its function as a Christian College. . . . It is clear that, as the program of the churches advances, the primary dependence for training of leaders, even in local churches, must be placed on the College and Seminary."

Hites states in the book previously cited, "The Church has a stupendous task to perform — a task which can be accomplished of educational budgets, the departments of religion have been among the first to suffer. There has been a considerable decrease in the number of courses offered, even in some of the colleges most definitely related to the churches.

plished only when her intelligent young people return home from College with deepened love for the Church, with a determination to rid her of her faults, and with an outlook which will help them become worthy leaders in a worthy Christian movement. Only so can the Church bring its influence to bear upon problems of war, peace, of race relationships, of economic and political justice, of personal purity and wholesome living. An intelligent leadership . . . is the hope of the Church." ²⁴ "The Christian College is essentially an instrument of the Christian movement. It should, as its principal service, prepare young men and women to become lay and professional leaders in this movement, both in the churches and community life." ²⁵

Much literature has been sent out by many of the church-related colleges to obtain the coöperation of church people, both in raising endowment or other financial support and in securing the attendance of the church's young people at these colleges. A pamphlet by President Crooks, of Alma College, published by the Presbyterian Board of Christian Education in 1931, is representative. It is entitled, "Do colleges pay their debt to the church?" His attempt to prove that they do was introduced by the statement that certain "members of the Board of Christian Education and very many leaders in the Church questioned whether the Christian colleges had 'made their case.'"

Both church leaders and leaders of higher education have been questioning whether the church-related colleges have been stimulating their students to religious living or training them for moral and religious leadership in their churches and communities any more effectively than the Liberal Arts colleges generally or the large universities. A number of students of college life have stated that religion is more vital among the church's young people on many campuses of the

latter than in many of the church-related colleges. The question may be asked whether the young people of the churches who have gone to church-related colleges either in the period before the War or since have given better leadership on the average in the social and religious work of the churches than those who have gone to other institutions.

Two kinds of answers have been given to these questions on behalf of the church-related colleges. One is an affirmation of the past and present service of these colleges to the Christian cause, without stressing the need for any particular reconstruction. The other is an acknowledgment of partial failure on the part of the Christian colleges to live up to their names or indeed to fulfil any distinctive function in the world of higher education; but many who give this answer insist that they have a distinctive function if and to the extent that they are reconstructed along certain lines. They hold that the future distinctive contribution of the Church college, along with that of the smaller liberal arts colleges generally, must lie in the field of progressive education and be achieved through a completely reconstructed educational procedure and content, oriented to the social, political, economic, and religious needs of people in modern civilization.²⁶

Others, although agreeing with this view, emphasize that the Christian college must be reconstructed to provide creative Christian leadership in society through the church and affiliated groups and agencies. In *What Is Christian Education*, Coe holds that the Christian college must transcend both the conventional studies and the conventional religion with a fresh attack on the problems of the real values in life and the way they are secured. In both the field of religion and in the whole educational process the *social* studies should be the focal point. Hites says that the only way the effective Christian college can develop is by reconstructing its curriculum to

provide for its students the facing of and actual participation in the real issues of life, including the leadership responsibilities which may be theirs in the communities to which they will go after college.

Many leaders in religious education have elaborated these last two points made by Coe and Hites. First, they say that the social studies must be made the focus in the college which would develop those insights into human nature and into human society which are basic to any effective or significant moral and religious leadership. Again, they hold that in any college which would develop capacities, skills, or interests in its students for giving "Christian" leadership in and through the institutions of their communities, the curriculum must provide for the actual facing in concrete situations of the social, moral, and religious issues of life as these exist in contemporary society; it must also provide for actual participation in the kind of responsibilities for which the church and the social and religious institutions of community life and of society generally need leaders.

These leaders of religious education hold that courses in "religion" will be effective only to the extent that they are a part of a curriculum in which these two points are recognized. But the church-related colleges as a whole have not gone far in applying these two principles in a reconstruction of the curriculum; nor as a whole have the teachers of Bible or of the history and philosophy of religion recognized the necessity for rethinking of their methods of teaching "religion."

The purpose of the foregoing discussion has not been to attempt at any point a comprehensive treatment of the issues involved, but merely to point out: (1) some of the assumptions or prejudices for and against college training as a significant basis for the selection of people for places of leadership in the work of the church; also for and against college

training as desirable for the development in the church's young people of the skills and resources which are important for carrying responsibilities in the church's work; (2) some of the claims for the teaching of "Religion" and "Religious Education" in the colleges; (3) some of the claims for the church-related colleges and questions raised about those claims; (4) some of the points of view as to what kind of educational experiences and materials are basic if the Christian colleges and courses in Religion in the colleges generally are to be effective in training for Christian leadership.

NOTES FOR CHAPTER II

¹ See *The Story of Methodism*, by Luccock and Hutchinson, Methodist Book Concern, 1926; and *A Survey of Methodist Episcopal Churches in Manhattan, Bronx, and Westchester*, 1931.

² *Men and Religion Addresses*, Chapter I, Association Press, 1911.

³ A. A. Brown, *A History of Religious Education in Recent Times*, Abingdon Press, 1926, pp. 55-6, 70-1. Used by permission of publishers. This book is used as authority for most of the facts on the history of religious education up to the discussion of the formation of the International Council.

⁴ *Op. cit.*, p. 172.

⁵ *Encyclopedia Americana*, article on "Sunday-school."

⁶ This included about 1,200,000 pupils reported by Catholic bodies, and certain others reported by other non-Protestant bodies.

⁷ *History of Layman's Missionary Movement*.

⁸ E. de S. Brunner, *Tested Methods in Town and Country Churches*, Doran, 1923, pp. 123-4. Used by permission of publishers.

⁹ *Op. cit.*, p. 124.

¹⁰ Henry A. Cope, *Religious Education in the Church*, Scribner, 1918, pp. 162-3. Used by permission of publisher.

¹¹ R. W. Sanderson, *The Strategy of City Church Planning*, Institute of Social and Religious Research, 1932, p. 139.

¹² E. L. Shaver, *Shall Laymen Teach Religion?*, published by Richard R. Smith, Inc., 1931.

¹³ See the following: (1) *The Educational Work of the Church*, Bulletin No. 4 of the International Council of Religious Education; (2) Shaver, E. A., *Shall Laymen Teach Religion?*, Smith, 1931; (3) articles in *The Religious Education Journal* by Artman and Jacobs, "Rethinking Organization for Religious Education," December, 1928, and "Underlying

Principles and Basic Factors in Program Making for the Local Church," October and November, 1929.

¹⁴ See Geo. A. Coe, *What is Christian Education?*, Scribner, 1929.

¹⁵ For this and the following material on the history of teacher training down to 1922, see: (1) Arlo A. Brown, *A History of Religious Education in Recent Times*, p. 138; (2) *Studies in Religious Education*, Cokesbury, 1931, pp. 535-553; (3) E. A. Shaver, "Leadership Training Today and Tomorrow," *Religious Education*, November, 1931; (4) E. J. Chave, "Thirty Years of Teacher Training," *Religious Education*, January, 1932; (5) Bulletin 504, *Administration of the Standard Leadership Training Curriculum*.

¹⁶ Bulletin 503, *The Standard Leadership Training Curriculum*, 1933 edition.

¹⁷ *Studies in Religious Education*, Cokesbury, 1931, p. 538. Used by permission of publishers.

¹⁸ L. T. Hites, *The Effective Christian College*, Macmillan, 1929, p. 36. Used by permission of publishers.

¹⁹ T. C. McGee, *Religious Education in Certain Evangelical Colleges*, Univ. of Pa., 1927.

²⁰ W. A. Harper, *Character Building In the Colleges*, Abingdon Press, 1928.

²¹ Monograph No. 2, April, 1927, p. 94.

²² *The Teaching Work of the Church*, published by the Committee on the War and the Religious Outlook, 1919, Chapter 1.

²³ W. C. Bower, *Religious Education in the Modern Church*, Bethany Press, 1929, pages 92-3. Used by permission of author.

²⁴ L. T. Hites, *The Effective Christian College*, Macmillan, 1929, p. 36. Used by permission of publisher.

²⁵ *Op. cit.*, p. 78.

²⁶ See editorial in *The Christian Century*, "Opportunity Beckons the Church College," June 30, 1927.

CHAPTER III

A METHOD OF INVESTIGATING LAY LEADERSHIP

A. What the Study Seeks to Discover

THE historical survey in the preceding chapter has raised a number of questions and problems which reveal the need for a series of studies dealing with lay leadership in Protestant churches.

There is need, for instance, of studies which will gather in different ways more accurate knowledge than is now available as to what this development of lay participation in the work of the church means in terms of social and religious leadership. It is apparent that there has been a great multiplication of activities by laymen (men and women) in a great many churches. Yet even in these churches there is little accurate information as to the character and as to the distribution of these activities in terms of the entire number of active participants in the work of these churches.

The first objective of the investigation on which this study is based was to secure data which would give as accurate a picture as possible of certain aspects of the lay leadership of a selected group of Protestant churches: churches which would be distributed as widely as possible as to type, size, location, and social and religious factors.

It was asked: — To what extent are laymen who are participating in the work of these churches attempting to engage in leadership activities of a social, moral, and religious nature?

To what extent are they attempting to engage in the kind of activities with groups and individuals which, if effectively carried out, will contribute to the development of personality, or to the changing of human or social relationships in accordance with the ethic of the Christian religion?

It was also asked: — To what extent is leadership responsibility distributed among these laymen? In this leadership, what varieties of interests and points of view are represented and in what proportions? In particular, what interest is revealed in the problems of Christianity in relation to the community, and to the world as a whole? What varieties of educational points of view are represented and in what proportions? What insights as to methods of group leadership? What attempted use of the various resources of knowledge and recorded human experience is represented and in what proportions?

A knowledge of these factors should reveal more clearly the problem of these and similar churches with respect to lay leadership. It should reveal in more specific fashion the need for the training of laymen and where training is needed if they are to carry on these activities. It should also indicate the task of the ministers of these and similar churches if they are to guide these activities and efforts toward a more effective realization of the church's purpose.

Not only is there lack of accurate knowledge of the specific characteristics of the leadership of laymen in the social and religious work of the churches, and of the distribution of these characteristics among participants, but there is also little accurate or tested knowledge as to the relation of factors in training and experience to these characteristics of leadership.

The second main objective therefore was to gather accurate data on lay leadership in this group of selected churches in relation to several factors in training and experience.

1. *Age.* — Can older laymen (over forty) be expected on the average to take more leadership responsibility or give more resourceful or more significant leadership in terms of the social and religious work of these churches than the younger laymen? Or *vice versa*?

2. *Degree of Active Participation in a Variety of Activities and Responsibilities in the Church during Adolescence.* — How important is this factor in relation to quantity and quality of adult participation or leadership? Is it more or less important than other supposedly significant factors? Is it more or less important than church attendance during adolescence?

3. *Amount of Special Leadership Training.* — Are those who have taken courses or otherwise participated in the church's special program of "leadership training" actually giving and therefore likely to give more or better leadership than other workers in these churches who have taken no courses or given no special attention to this leadership training? How important is this factor in relation to others?

4. *Length of Academic Training, Especially the Factor of College Training.* — Are those with some college training likely to take more, or less leadership responsibility than non-college people among those participating in the work of these churches? Are the former likely to attempt a wider range of skills, or to show a greater use of the resources of past Christian experience? Are high-school graduates among these participants likely to give more or better religious leadership than those with less schooling?

5. *Combinations of These Four Factors.* — Among the laymen who are most active in the church's work or among those whose leadership has any certain desirable characteristics, what are likely to be the most important and the least important combinations of these factors?

The third objective of the study was to secure and make use of data from a more detailed investigation of the college experience of the college-trained laymen who were giving some leadership in these selected churches. This investigation sought to discover: (a) what differences in leadership, if any, might be expected in relation to attendance at different types of colleges; (b) what difference might be expected, if any, between the leadership of those who took college courses in "religion" and that of those who did not; (c) what difference might be expected between the leadership of those who emphasized study in the fields of psychology, education, and social science, and that of those who gave only a small emphasis or no emphasis to these fields; (d) what differences might be expected in relation to amount of participation in certain special social-religious activities, in comparison with the amount of participation in general campus activities.*

B. Building an Instrument for Securing Data

The plan adopted for securing this information was to seek it directly from the laymen themselves, that is, to ask them for a detailed report on their own leadership activities, efforts, and points of view, and on certain factors in their previous training and experience. This involved, first, building an instrument which could be used in securing the information; second, obtaining the coöperation of the ministers of a number of churches.¹

The first step in building an adequate instrument for securing the information desired was to compile a list intended to include as far as possible all kinds and places of service or responsibility that are held by laymen in connection with the work of local churches. For this purpose various studies of

* See Chapter II, Section on "The Colleges and Leadership Training."

churches and church programs were consulted, chiefly those published under the auspices of the Institute of Social and Religious Research.² This list was checked and supplemented on the basis of the writer's personal knowledge of a considerable number of churches of all sizes and in both cities and small towns in various parts of the United States.³

A sort of job-analysis was then sought for as many as possible of these various types or places of leadership. With the aid of several ministers of churches in the vicinity of New York City and of students of Union Theological Seminary who were serving as assistants, approximately seventy reports were secured from members of these churches, covering a considerable variety of places of leadership. These members were asked to analyze their leadership activities in from one to three connections during the year in which the study was made, listing as specifically as possible the different kinds of things they had done, and the skills and resource materials or areas that had been involved.⁴

From these sources and from the writer's own observation of leadership activities in the churches previously referred to, a check-list was compiled, designed to include the total range of kinds of activities or skills that might be employed, and of resource materials that might be studied or used by laymen in all the types of leadership that had been listed — at least, those which were judged to have any possible direct social or religious significance. This list was then checked over by ministers of three churches and by several professors and the students of several classes of Union Theological Seminary, many of the reviewers making additional suggestions.

This list was incorporated in a mimeographed questionnaire-schedule, together with check-lists and questions covering factors in past training and experience. This provisional instrument was distributed to 180 members of three churches

in the vicinity of New York City⁵ selected by the ministers of these churches as comprising most of those who had given any degree of active leadership in the previous three years. The respondents were requested to add in blank spaces any additional activities, efforts, or use of resource materials in their own experience. Eighty individuals returned the questionnaire in usable form, or about 45 per cent. The instrument was revised slightly on the basis of these returns, and the form was then printed as used in the study. (This schedule or questionnaire may be found in the Appendix, Chapter III.)

C. Description of Instrument

The check-list in Part III of the questionnaire contains 90 different items. A few of these are listed in more than one connection, making a total of 103 items in all. The 90 items contain 54 which are definite kinds of activities in actual contact with groups or individuals; 10 items which are activities in planning or preparing for leadership with groups, as in worship or teaching; 6 items are efforts to produce a certain qualitative result with a group through leadership in certain areas, as in dramatics; 20 items are "resource-areas." The check-list is divided into six sections, numbered from *A* to *F*.

Section A: 33 kinds of activities with groups of adults, or adolescents, or children.

Section B: 13 kinds of activities in teaching-leadership of a group or class.

Section C: 8 kinds of activities to gain personal understanding of or to forward the activities of a group, in connection with activities previously checked.

Section D: 20 resource-areas: in religious and general literature, contemporary society, social enterprises, social experience, and scientific knowledge, which lay leaders might try to make definite use of in connection with

the activities above, either by reading in preparation, or by recalling from previous reading or experience.

Section E: 6 kinds of activities in helping plan or carry out actual enterprises related to needs of church, community, or society—in connection with adult groups or committees; together with 9 resource-areas from which lay leaders might try to apply ideas in the same connection.

Section F: 10 kinds of activities in relationships with individuals in some church connection; together with 4 resource-areas which lay leaders might try to use directly in relations with individuals.

Part II asks each respondent to “list, as per directions, each separate group, committee, or form of service in which you have participated actively during the last *three to four* years in this church.” Five blank spaces are provided for listing from one to five groups or forms of service. Directions are given for indicating: first, the kind of group or service in general; second, the respondent’s relationship to it; third, several of the main purposes or areas of activity of the group or form of service.⁶

The purpose of the check-list in Part III is to discover as far as possible the nature of the leadership which has been given in each group or form of service or place of responsibility. Five blank spaces are provided after each item of the check-list, one for each possible place of leadership up to five. The respondent is asked to consider only the group or form of service which he has listed *first* in Part II, and to place a check in the first blank space after each item which he has tried to include in that connection. If a second group or form of service is listed, the *second* column of blank spaces is to be used; and so on, up to a possible five places of leadership.

There are three reasons for asking each individual to indicate his leadership activities separately for each group or form

of service. The most important reason is that "leadership" is given or exercised in specific relationships or areas. It is important to find out what laymen are doing and how they differ in certain types of leadership as well as in their total participation in the church's work. An individual who may be giving a considerable amount of leadership or a high quality of leadership in one area or in one group, may be giving a very small amount or an indifferent quality in another area or group. A certain type of procedure very appropriate for leadership with children may be quite inappropriate for leadership with adults.

The second reason is that such a procedure, causing the individual to think over separately each area of his activity, would be likely to lead him to respond more specifically and accurately.⁷ A count of the number of "places" in the work of the church in which some responsibility has been taken, weighted as to their importance, also provides one of the measures of leadership used in the study. (See Chapter V on "degree of leadership responsibility taken.")

Part IV contains questions and check-lists to secure information on factors in the previous training and experience of lay leaders which have a possible significance in relation to present leadership.⁸

Section A seeks information on experiences during youth (14-19), such as church relationships, church-home relationships, and years in school. A check-list containing eight areas of participation and leadership for youth in the church furnishes a means of measuring "degree of activity and leadership in the church during adolescence (high-school age)."

Section B seeks information on the college experience of those who have attended college or normal school:

1. What college attended and dates.
2. What degree of participation in each of several de-

partments of the college curriculum: (1) none; (2) one or two semester courses; (3) three or more courses; (4) a major.

In particular, what degree of participation in the fields of (a) Religion, Religious Education, and Bible; and (b) Psychology, Sociology, Education, and Philosophy.

3. What degree of participation in a selected list of general campus activities.
4. What degree of participation in a selected list of activities involving actual facing of social-moral-religious issues in contemporary life and society, and actual participation in leadership responsibilities of a social and religious nature: (1) under auspices of the curriculum, (2) the administration, (3) the church or student minister, (4) campus organizations, as the Y. M. C. A., Y. W. C. A., etc.

Section C seeks information on the non-academic experience and training of laymen since youth:

1. Forms of leadership in the church and other social and religious agencies in the community prior to the period included in the study.
2. Interests in the community, other than business and home and recreation, to which now giving considerable time.
3. What study courses taken in connection with church agencies; what conferences; what especially helpful reading bearing on church leadership; other helpful experiences or training.
4. Ideas of, or attitudes toward, the local church of which a member, as an avenue of service along lines of respondent's dominant interests in service.
5. Attitudes toward the church's participation in a selected list of social-economic-political issues.

D. The Method of Securing and Dealing with the Data

It was the aim of the investigation to include churches to represent as wide a variety as possible as to size, size and type

of community, denomination, and social and religious points of view. It was planned to include about 100 churches well distributed over the states of Pennsylvania, New York, New Jersey, Connecticut, and Massachusetts.

Communities were selected first to represent each of the following classes: (1) Metropolitan, that is, New York City and Newark; (2) communities suburban to New York City and Newark; (3) cities from 50,000 to 300,000 population away from a metropolitan area; (4) cities from 10,000 to 49,000; (5) towns from 2500 to 9000; (6) rural areas and towns under 2500. In most cases the communities in the latter four classes were selected simply to secure as wide as possible a distribution as to location and type of community within each class, and as to size and denomination of church.

Several churches were selected in each community, except the very smallest ones. A first list of about 150 churches was made up and a second list of 100. In the metropolitan area, ministers of a number of the churches were known to the writer personally or by reputation; but in general this was not the case in classes (3) to (6) above. Some churches were suggested by denominational leaders.

The churches represented the following denominations, with emphasis in any area on the denomination prevalent there: Methodist Episcopal, Presbyterian, Baptist, Congregational, Protestant Episcopal, Lutheran, and Reformed, and a few Disciples and community churches. As far as possible, churches were selected in each class of community to represent adequately the following sizes of churches: (1) membership over 750; (2) 400 to 750; (3) 250 to 400; (4) under 250.

Letters were sent to the ministers of these churches, explaining the object of the study, enclosing a copy of the questionnaire-schedule, and asking for coöperation. They were asked to give a list of members of the church who had

given any degree of leadership in its work during the previous three to four years, and if possible not less than ten per cent of the membership. They were also asked to urge these members to respond to the questionnaire, if possible by sending a personal letter to each, or by some direct contact.

The first group of ministers were written to early in June, 1931. After an interval to test the proportion of favorable replies, other letters were sent out until 110 ministers had supplied the list of lay leaders requested. In general, the ministers of the smaller churches and smaller communities were less willing to coöperate than those in churches over 400 in membership and in communities over 2500. Likewise, only two ministers of Protestant Episcopal churches and two of Lutheran churches coöperated, although these two denominations were well represented in the original list. It was possible to include only one of these, a Lutheran church, in the final list. A considerable number of ministers replied that they were not able to coöperate because they were about to leave on their vacations or for summer appointments.

On the receipt of a list, a copy of the questionnaire was sent to each member listed with a covering letter explaining the object and importance of the investigation. The churches from which a response of less than ten per cent was received during the summer were eliminated. This left a total of 82 churches to be included. Questionnaires were sent to 4012 members of these churches, and 1123, or 28%, were filled out and returned. In general, those churches had a small percentage of response in which the minister was not able to urge the importance of the investigation by some direct contact with the individuals concerned, whether by letter or otherwise.

The returns from all individuals over sixty-five years old were eliminated, since about 40% of these replies were very incomplete, and hence useless for comparisons. In addition,

40 other questionnaires were eliminated because of incompleteness. This left a total of 1001 laymen (including women) whose leadership activities and previous training and experience were to be studied. It was estimated that at least 10% of those whose names had been listed were over sixty-five years old.* On this basis, approximately 3600 people between the ages of twenty and sixty-five had been listed. This again makes a return of 28%, counting laymen between those ages.

The data on the questionnaires were then transferred to large tabulation sheets for purposes of combination and classification. These combinations and classifications were coded and transferred to the 3" by 6" Hollerith cards, which could easily be sorted and tabulated according to relationships between factors in present leadership and in previous training and experience.

The findings of the present study are derived from these data. The methods of deriving these findings are described in full in the succeeding chapters. Certain of these methods may be described briefly as follows:

1. The extent to which laymen in these churches are giving leadership of any certain character is shown by the *proportion* of the total number of laymen in the study who reported leadership of that character. Character of leadership in various areas is defined in terms of specific activities attempted, or efforts, or interests, or attempted use of resource-areas, or in terms of lack of these. The proportions of special groups of leaders, such as teachers, who reported certain characteristics in their leadership are also shown.

2. The *difference* is shown between two groups of laymen,

* About 7.5% of the total number of respondents were over sixty-five, but the fact that 40% of them had difficulty with the questionnaire indicates that the proportion of those over sixty-five who did not respond was very much larger than 7.5%. In the Survey of Methodist Episcopal Churches in New York City 14.5% of respondents over twenty-four were sixty-five or over.

contrasted as to training and experience, in the proportion of each who gave leadership of any certain character. The factors in training and experience are: age, church activity in adolescence, special leadership training, academic training, and special factors in college training (for those who attended college). The importance of differences is measured in terms of the "standard error" of the difference. It is assumed by this formula that any difference which is at least three times its standard error is a statistically significant difference. This means that the chances are 99.9% that another group of laymen chosen similarly in these or similar churches would show a true positive difference as between the same factors. If the difference is 2.5 times the standard error, the chances are 99.4% for a true positive difference in another sample. In two measures of leadership, differences are shown in terms of average scores.⁹

3. Lay leaders with varying combinations of the sets of factors above in training and experience * are compared as to the *probability* that they will give leadership with any certain desirable quality. If a group of laymen giving any special type or character of leadership contains a very large proportion of individuals with a certain combination of factors in training and experience in comparison with the proportion of such individuals in the total unselected group, this is taken as evidence that laymen participating in these churches who have this background of training and experience are relatively quite likely to give this type of leadership. On the other hand, if this special group of laymen contains a much smaller proportion of individuals with any certain combination than the total group contains of individuals with that combination, this is taken as evidence that laymen with this background are relatively quite unlikely to give leadership of this character.

* Taken three at a time.

NOTES FOR CHAPTER III

¹ Certain information might have been secured from the ministers about lay leadership in their churches which could not have been secured by reports from individuals. Information about lay leadership in most of the survey studies of the last decade has been secured in this way. The Survey of Methodist Episcopal Churches of New York City in 1931 used a questionnaire to church members but asked only two questions bearing on the activities of these members.

As noted later, it was decided in this study that useful statistical information could be secured from the ministers on two points only: total number of adult resident members; and total number of adults giving any degree of leadership in carrying on any part of the work of the church.

Certain valuable data might also have been secured by observing many kinds of individual lay leaders in a great variety of typical situations, especially if this procedure could have been used as a follow-up of the questionnaire. Interviews might also have been held in follow up of the questionnaire.

² Chiefly the following:

Douglass, H. P., *The Springfield Church Survey*, Doran, 1926.

Douglass, H. P., *1000 City Churches*, Doran, 1926.

Douglass, H. P., *The Church in the Changing City*, Doran, 1927.

Douglass, H. P., *How to Study the City Church*, Doubleday Doran, 1923.

Brunner, E. de S., *Tested Methods in Town and Country Churches*, Doran, 1923.

Brunner, E. de S., *Industrial Village Churches*, Institute, 1930.

Brunner, E. de S., *Churches of Distinction*, Doran, 1923.

Fry, C. L., *Diagnosing the Rural Church*, Doran, 1924.

Survey of Methodist Churches in Manhattan, Bronx, and Westchester, for schedules used during survey. (Later published privately).

³ Including four churches served by the writer as a minister or acting minister, one of these a summer pastorate and another a New York City church during theological training. Eight other churches were served as a member or worker.

⁴ As an aid to this process and to show the kind of detail wanted, the writer furnished a detailed analysis of his own procedure in one connection, a class-club of twelve- to thirteen-year-old boys which he was leading at the time. This analysis covered a period of six months, and included not only the specific things done in actual contact with the group and the skills involved in them, but also the resource materials studied or examined in preparation, or recalled and drawn on from past experience or study.

⁵ The Arlington Avenue Presbyterian Church, East Orange, N. J.; The First Presbyterian Church, Hollis, L. I.; The Community Church, Morsemere, N. J.

⁶ Three lists were provided in the final printed form, designed to cover most of the possibilities. The directions ask that answers be indicated by using the letters of the alphabet or the numerals by which the items are numbered. This code system proved to be quite complicated for many people, and was a hindrance in answering the questionnaire.

⁷ It is assumed that the returned questionnaires, as checked, represent with a reasonable degree of accuracy what these respondents believed they had tried to do. Only one respondent among those included in the study was asked to fill out the questionnaire after a considerable interval of time (in this case, one year). There were some very slight but immaterial variations. This individual had listed three places of leadership and had been very active in each.

⁸ Part IV, especially Section C, and Part I contained more data on present status and previous training and experience than is used in this report of the investigation. There is considerable additional material for several probably fruitful lines of research in investigating relationships between data from various parts of the questionnaire.

⁹ The formula for the standard error of the difference between two percentages, as given by Yule is $\sigma \text{ diff.} = \sqrt{\frac{p_1q_1}{n_1} + \frac{p_2q_2}{n_2}}$. All standard errors of the differences in this study were calculated by means of the "Table of Standard Errors . . . of Percentages for Varying Numbers of Cases" by Edgerton and Patterson. This table was printed in *The Journal of Applied Psychology*, Vol. X, No. 3, September, 1926, p. 378.

The formula for the standard error of the difference between two average scores is $\sigma \text{ diff.} = \sqrt{\sigma_1^2 + \sigma_2^2}$. Garret, *Statistics in Psychology and Education*, p. 129.

CHAPTER IV

THE CHURCHES AND THE LAYMEN STUDIED

A. The Churches

EIGHTY-TWO churches are included in the study. Since the significance of the results is dependent in part upon the churches studied, it is important to see how representative they are. In Tables 1, 2, and 3 (See Appendix to Chapter IV), they are divided into four groups, graded as to size, and the distribution of each group is shown according to denomination, state in which located, and type of community.

Seventy-three of the churches are Methodist, Presbyterian, Congregational, and Baptist; and the rest Reformed, Lutheran, Disciples, and community. Each of the four main denominations contains churches of all sizes, although Methodist churches predominate among those with over 850 membership. Each of the four groups, classified as to size, is well distributed over the five states in which they are located. The majority are in New York State and New Jersey. The Presbyterian churches are all in these two states. The Congregational churches are chiefly in New England and New York State. The Reformed churches are all in Pennsylvania.

The seventy-three Methodist, Presbyterian, Congregational, and Baptist churches had a total membership of 48,400. According to the Federal Census of Churches in 1926, churches of these denominations in these states had a total membership of 2,217,300. This is a proportion of 2.2%. The churches in the study are larger than the average church of

these denominations in these states. Allowing for a normal percentage of growth between 1926 and 1931, the average size of the churches for these denominations and in these states was about 280 in 1931. (The census gives the average size of the churches in these states for all denominations, including Catholic, as about 600.) Omitting the two churches of over 2000 membership, the average size of the other eighty was 580; the median church had 470.

The churches were fairly well distributed according to size of church in relation to type of community in which located, as is shown in Table 3 in the Appendix. However, the proportion of those in smaller communities is too small to represent such churches adequately. Twenty-eight are located in a metropolitan area, either in the vicinity of New York City or Philadelphia. Thirty-four are located in cities away from the metropolitan areas and ranging from 10,000 to 300,000 in size. Twenty are in communities under 9000, and nine in communities under 2500. Thus, about 4% of the members and 11% of the churches in the study are in communities under 2500. According to the Federal Census, 15% of the members and 47% of the churches are in such rural areas in these states.

It may be seen from the foregoing data that this group represents chiefly churches of four Protestant denominations, those located in communities of over 2500, and those with memberships of 250 or more (*See also Table 4*). Although statistics are not available, it is probable that the average size of such churches in these states would not be far below the average size of those in this study. It should be noted that the churches whose ministers originally were asked to coöperate were much more widely distributed. A considerable number of ministers of Episcopal, Lutheran, and Reformed churches were approached; likewise, of churches in small communities and of membership under 250.

It is probable that some of the churches, ministers, and members who coöperated were more friendly than the average toward the Federal Council of Churches, or its Department of Research and Education. In some instances their coöperation perhaps indicated a greater interest in the problem of lay leadership. It is probable that a number of these churches have a more active and diversified program than is typical of churches of similar size and location. Yet it is impossible to say how the average of these churches would compare with the average of churches generally of similar size and location.

In any case, the churches do represent a very wide distribution with respect to all the factors which have been mentioned, and also to the cross-relationships of these factors. Knowledge about the characteristics of lay leadership in these churches, and about the relation of these characteristics to factors in the training and experience of these laymen should be of value not only to these churches, but also to ministers and religious leaders generally.

B. The Lay Leaders

The evidence indicates that the laymen included in the study were probably representative in most respects of the total lay leadership of these churches. The number included from each of the 82 churches and also various membership totals are shown in Table 4 (*See Appendix to Chapter IV*).

The 82 churches, with memberships ranging from 125 to 2600, had a total membership of 51,500.* These membership totals were supplied by the ministers, except in a few instances in which they were taken from denominational year books. On the basis of estimates of 42 of the ministers, the

* A summary of membership totals, number of lay leaders, proportions, etc., for each quarter of the churches (each 20), classified in order of their size, may be found in the Appendix, accompanying Table 4.

total resident membership between twenty and sixty-five was about 31,200, and the total number between those ages who had given any leadership in the work of these churches during the previous three or four years was about 7000. (This is a reduction of 10% from the estimates of the ministers to allow for elimination of all over sixty-five.) (See pp. 48-9.)

The number between the ages of twenty and sixty-five who were listed by all the ministers was 3600, and of these 1001 were included in the study. This total of 1001 is 3.2% of the total resident members between those ages. It would be 4% if 7 of the largest churches and their laymen were omitted. (In these churches the ministers listed only 1.5% to 4% of the total membership; in practically all others from 8% to 15%.) This total is 14.3% of all who had participated in any way in leadership of the church's work according to estimates of 42 of the ministers. This would be 17% if 7 of the largest churches and their laymen were omitted. The total of 1001 is 27.8% of those between twenty and sixty-five who were listed by the ministers.

It is probably safe to assume that between 5000 and 6000 individuals between the ages of twenty and sixty-five, who were members of these churches in 1931, had been officers or teachers or chairmen of committees of the church or of church organizations during the previous three or four years; or had given an appreciable degree of leadership at some point without holding such a position. Were the 1001 laymen included in the study representative of the larger total?

The smallness of the sample in relation to probable total leadership in a few of the churches, especially the very large churches previously mentioned, makes it somewhat doubtful that these samples could be representative of the leadership of these particular churches. But in the churches where the laymen included numbered 15% to 60% of those listed, this

allows for a good possibility they were fairly representative of the total. In 69 of the churches the proportion was larger than 15%.

It is not possible to establish conclusively the representative character of this group. However, the following facts are pertinent. First, after about three-fourths of the responses used had been received, the ministers were asked to rate those who had responded. Since about half of the ministers did not comply with this request, only 466 laymen were rated. About 50% were rated as having showed considerable versatility and initiative in their leadership. The other 50% were rated as "moderate" or "small." About 50% were rated as "possessing in large degree resources which are important for lay leadership." About 35% were rated high on both points.

Seven of the 40 ministers who replied at this time, when about three-fourths of the returns used had been received, said that the group who had responded represented a fair cross-section of the church's leadership, and about 50% of its more effective leadership. Eight replied that the major portion of the church's more effective leadership was included, and twenty-five said that the major portion had not been included. They had not been asked specifically whether those who had answered were a cross-section. In order to secure a larger representation, especially in the latter churches, second copies of the questionnaire were sent out to those who had not responded, in churches where the minister promised further coöperation in this effort. The remaining one-fourth of the responses used were secured chiefly from these churches.

The nature of the distribution of these laymen as to the various types of leadership in which they had engaged also indicates a representative group:

196, or 19.5%, reported leadership with children or adolescents, and also with at least one adult group, including

at least one position as the president, section leader, teacher, or chairman of a group.

217, or 21.5%, reported leadership both with children or adolescents and in at least one adult group, but no major position with adults.

116, or 11.5%, reported leadership with children or adolescents, but no special leadership with adults.

270, or 27%, reported leadership with adults, including at least one position as a president, teacher, or chairman, etc.; but no leadership with children or adolescents.

202, or 20%, reported leadership in at least one adult group; but no major position with adults, and no leadership with children or adolescents.

It may be seen from the analysis above that about 45% had held at least one major place of leadership with adults during the previous three to four years, and about 52% had given some leadership with either children or adolescents. Additional facts of interest are as follows:

317, or 31.5%, had been the president, section leader, or teacher of at least one adult group.

189, or 19%, had been the chairman of a board or of a major committee of a board or a church organization.

239, or 24%, had led a children's group.

323, or 32.5%, had led a group of adolescents.

There was also wide variation as to amount of "leadership responsibility" taken. This was measured in terms of number of major and number of minor places of leadership in which some definite responsibility was taken. (See Chapter V for full discussion.) There was a variation from 8% of the total who took the equivalent of three or more "major leadership responsibilities," and about 26% who took the equivalent of two or more such "major leadership responsibilities," to 30% who took less than the equivalent of one major responsibility during the three to four years reported on. About 44% took

the equivalent of at least one, but less than two major responsibilities.

There was also wide variation as to the range of special skills attempted in leadership. (See Chapter VI for full discussion.) Out of a list of 30 varieties of leadership skills, less than 7 were indicated by approximately 30% of the group in their total leadership; between 7 and 18 were indicated by about 50% of the group; and more than 18 were indicated by about 20%.

These 1001 laymen were also very widely (or evenly) distributed with respect to certain personal characteristics and factors in training and experience. In the following section, lay leadership in these churches is pictured in terms of the personal characteristics and previous training and experience of this group.

C. The Personal Characteristics, Training, and Experience of the Laymen

1. *Age and Sex.* — The group was evenly divided between men and women — 500 men and 501 women. Although this is a somewhat larger proportion of men than is generally found in the membership of churches, men have always predominated among the general officers of the churches. This is balanced by the fact that women predominate as teachers of the young, and that there are usually more women's organizations than men's.

As would be expected, there were more laymen over forty than younger. There were 548 *older* (age 41-65) and 453 *younger* (age 20-40).^{*} Both the older group and the younger were evenly divided between men and women.

2. *Relationship to Church During Adolescence.* — The re-

^{*} All the totals given may be read as percentages of 1000.

plies of these laymen to the questionnaire with respect to their relationship to the church during high-school age (14 to 19) reveal some very interesting points. Two facts stand out. The first of these is that practically the entire group had *attended* church with reasonable regularity. In this there was practically no difference between the younger and the older laymen, or between those who later had attended college and those who had not. It should be noted, however, that a slightly larger percentage of the younger laymen and of those who had attended college had become members during this period of adolescence than of the older laymen or those who did not attend college.

| | | |
|----------------------------|------------------|-------------------|
| Attended Church Wor- | Younger 93% | College 94% |
| ship Regularly 934 | Older 93% | Non-Col. 92% |
| Joined Church or Con- | Younger 87% | College 87% |
| firmed before 20 839 | Older 81% | Non-Col. 81% |

About 95% (948) of the group reported either that they had become members or that they had attended the church service regularly during this period. It is interesting that only 600 (63%) of these workers reported a church of the same denomination during adolescence as that of which now a member. About 39% (370) reported attendance during adolescence at the same local churches as those of which they are now members; but this was true of 50% of the younger laymen, and of only 29% of the older laymen. There was practically no difference between those who had attended college and those who had not.

The second fact is that this group, practically all of whom had attended the church service fairly regularly in youth, reported great variation in the degree of their participation and leadership in a program of activities for youth during this period. A rough measure of degree of such activity and leadership as reported by any individual was obtained as fol-

lows: Eight different kinds of young people's groups, activities, and leadership responsibilities were listed in the questionnaire.

1. High-school-age class or department in Sunday-school.
2. Young people's society.
3. An office in either of the above.
4. Music or dramatics in the church.
5. Scouts, Camp Fire, or other club in the church.
6. Teacher-training class.
7. A general office in the Sunday-school.
8. A position as teacher or leader of children.

Each respondent checked whether he (or she) had taken an active, nominal, or no part in each of these fields. One point was allowed for each kind of active participation, one-half point for each kind of nominal participation, and two points for accepting responsibility as a teacher, unless this also was nominal.

A little less than half (466) of the total group rated four or more out of the nine possible points; 131 rated seven or more points. In this study these 466 laymen who rated four or more points are referred to as having been *Quite Active* in the church during adolescence; those who rated seven or more points are referred to as having been *Very Active*. A little more than half of the group rated less than four points. These 535 laymen are referred to as having been *Less Active* in the church during adolescence. About one-third of these (194) indicated nominal participation in one field only, or none at all.

3. *Length of Academic Training.* — Slightly less than half (487) of the group had attended college one year or more; slightly more than half (514) had not attended college. About two-thirds (331) of the college-trained laymen had attended three or more years of college, and one-third (156)

had attended one or two years.* About half (261) of the non-college group had attended high school three to four years, and half (253) had attended less than three years. Only a few of the latter had not attended high school at all.

It is not possible to say whether these percentages are representative of the lay leadership of these particular churches, or of the churches of the type which they chiefly represent. This percentage of active participants in the work of the church with some college training unquestionably is higher than for the churches generally, but may not be appreciably high for these particular churches.

4. *Amount of Special Leadership Training.* — This is the fourth factor in the training and experience of laymen which is considered as of special importance in this study. Out of 844 laymen whose replies were counted on this point, 221, or slightly over one-fourth, mentioned the taking of special courses since school or college; or attendance at summer conferences or institutes devoted at least in part to leadership training. All courses were counted which are similar in name to those included in the Standard Leadership Training Curriculum. About one-third (72) of these reported five or more courses, or both the taking of courses and attendance at one or more leadership-training conferences.

In addition to those who reported definite courses or conferences, 150 laymen mentioned the reading of books among those approved in connection with the Standard Leadership Curriculum, or participation in special church lecture series or discussion series dealing with the problems of religious or church leadership. The remaining 473, or 56% of the total, did not report any attention to special leadership training other than in experience and through general reading. It

* Names of the colleges attended and details as to special factors in college experience are given in Chapter XII.

should be noted that the data above refer to efforts since school or college.*

D. The Interrelation of Factors in Training and Experience

In subsequent chapters very considerable differences in leadership are shown in certain respects between the group of college-trained laymen and those without college training, and between those with some special leadership training and those who reported no special attention to such training; likewise, between the younger laymen and the older. Although the study does not attempt to *prove* a causal relation between these differences in leadership and the corresponding differences in training, it is demonstrated at least that such a causal relation is possible. On the other hand, it might be conjectured that some of these differences were due in whole or in part to differences which already existed before the "training" took place, for example during middle adolescence, or during the high school period.

This conjecture is given special point by the fact that very great differences were found between those who had been *quite active* in the church during adolescence and those who had been *less active*. It is of particular interest therefore to discover the interrelation between these various sets of factors. Aside from the question of the direct effect of the training or the experience, which cannot be determined by these methods, it is valuable to know the interrelation of these

* The 157 individuals who were omitted from this tabulation failed entirely to answer the last page of the questionnaire, which called for written-in answers to questions rather than checking. Since the page contained certain questions of opinion or attitude which all could have answered, it seemed better to omit the entire number rather than include them among those who gave no attention to leadership training. If these were added to the 473, the proportion who failed to report any special efforts for training would be 62%, instead of 56%.

factors as a basis for predicting the probable leadership of those with the various combinations of factors.

1. *Degree of Church Activity in Adolescence in Relation to Academic Training, Special Leadership Training, Age, and Sex.*—Since it might be supposed that the young people of the church who went to college and later became participants in the church's work were somewhat more active in participation and leadership in the church during adolescence than the young people now participants who did not go to college, it is of interest to note in Table 5 that this is not true as far as these laymen are concerned. (See Table 5 in Appendix to Chapter IV for complete statistics for this and succeeding paragraphs.) A slightly larger percentage of the non-college laymen had been *quite active* (47.5% of the non-college group; 45.5% of the college-trained group). A slightly larger percentage of the non-college laymen than of the college-trained laymen also had been *very active*.

With respect to leadership training, it may be noted in Table 5 that a very much larger percentage of those who had taken courses had been *quite active* in adolescence than of those who gave no attention at all to *training* (60.5% of those taking courses; 55.5% of those reporting special reading or lecture series; 42% of the others).

The proportion of the younger laymen who had been *quite active* in adolescence was also considerably larger than the proportion of the older (57% of the younger; 38% of the older). One reason for this difference is that opportunities for such church activity were probably somewhat fewer during the adolescence of the older laymen, roughly from 1890 to 1910. On the other hand, except for the youth clubs and dramatics, the opportunities for active participation and leadership that are involved existed quite generally in the churches. The fact that the older laymen had had less expe-

rience in these activities and responsibilities during adolescence may have been a significant factor with respect to the differences between the younger and older laymen in the character of their later leadership.

2. *Academic Training in Relation to Age, Sex, and Special Leadership Training.* — Slightly more than half (52.5%) of the college-trained laymen were younger; in contrast, only 38.5% of the non-college laymen. Only 30% were younger among those who attended less than three years of high school, while the proportion was 46% among those who attended three or four years.

The non-college group had a few more men than women; the college-trained leaders contained a few more women. This was due to the fact that 71% of those who attended one or two years of college were women. The group who attended college three or four years contained 56% of men.

Table 5 shows that about 5.5% more of the non-college laymen failed to report any attention to leadership training than of those with college training, but about an equal proportion of each had taken courses. The difference is in the number of each who had given some attention to special reading, or informal training groups, etc.

3. *Special Types of Leadership in Relation to Age, Sex, and Academic Training.* — Out of the 239 leaders of children, 67.5% were younger, 55% were college-trained, and 78.5% were women. (These proportions are to be compared with 45.5% of the total of 1001 who were younger, 49% who were college-trained; and 50% who were women.) Of the 323 leaders of adolescents, 56.5% were younger, 53% were college-trained, and 44.5% were women. Of the 317 presidents or section leaders and teachers of adult groups, 46% were younger, 51.5% were college-trained, and 55% were women.

4. *Distribution of the Laymen According to Possible Com-*

binations of Three Sets of Factors: Age; Academic Training; Church Activity in Adolescence.—There are eight possible combinations of these three sets of factors in training and experience, ranging from *younger, college-trained, quite active in adolescence* to *older, non-college, less active in adolescence*. Since it is one of the main objects of the study to discover what kind of people are most likely and least likely to be found among those participants in the church's work who are taking a large amount of leadership or are giving leadership with certain very desirable characteristics, it is of special importance to know how many laymen had each of these eight combinations.

Since 45.3% of the total of 1001 were *younger*, and 48.7% were *college-trained*, and 46.6% had been *quite active* in adolescence, one would expect the product of these three proportions, or 10.3% of the total, to be *younger, college-trained, quite active*. This would be the case if the same percentages held true in all sub-groups. Yet the actual number was 139, or 13.9% of the total. This shows that the total group was rather heavily weighted with younger college-trained people who had been *quite active* in the church in adolescence.

The actual proportion (or number) having each of the eight combinations is shown below in Column one, and is compared with what the proportion would have been if the distribution of the separate factors in the total had held true in all sub-groups.

| | Actual Proportions | "Expected" Proportions | Differ- ence |
|--|-----------------------|---------------------------|-----------------|
| a. Younger, college, quite active..... | 13.9% | 10.3% | 3.6% |
| b. Older, college, quite active..... | 8.2% | 12.4% | —4.2% |
| c. Younger, college, less active..... | 11.8% | 11.8% | 0.0% |
| d. Older, college, less active..... | 14.8% | 14.2% | 0.6% |
| e. Younger, non-college, quite active..... | 11.8% | 10.9% | 0.9% |
| f. Older, non-college, quite active..... | 12.7% | 13.1% | —0.4% |
| g. Younger, non-college, less active..... | 7.8% | 12.5% | —4.7% |
| h. Older, non-college, less active..... | 19.1% | 15.1% | 4.0% |

It is apparent that this group of laymen is also rather heavily weighted with *older, non-college people*, who had been *less active* in adolescence. On the other hand, there were several per cent fewer who had combinations "b" and "g" than might be expected from the proportions in the total who had each of the separate factors. It is not possible to say whether this is peculiar to these churches, or whether it indicates a situation characteristic of church lay leadership more widely.

5. *Special Leadership Training in Relation to Age, Academic Training, and Church Activity in Adolescence.*—Table 6 (See Appendix to Chapter IV) shows that the 221 who reported courses or conferences in leadership training contained about the same proportions of college-trained and non-college laymen as did the total of 844 whose reports on special leadership training were counted. It shows also that these 221 contained a very much larger proportion who had been *quite active* in adolescence and a much smaller proportion who had been *less active* than the total contained of *quite active* and *less active*. The small proportion of the *less active* is due more to the non-college laymen than to the college-trained laymen who had been *less active* in adolescence. (Of those who took courses, 16% had been *less active* and had not attended college; of the total, 23.5% had this background; the difference of 7.5% is 2.6 times the standard error of the difference.) * The 221 contained a comparatively large proportion of non-college laymen who had been *quite active* in adolescence.

Apparently among the college-trained laymen the factor of activity in adolescence made less difference as to the taking of courses than among the non-college laymen. On the other hand, among the 150 laymen who reported special reading or

* See Chapter III, p. 50, for the standard error of the difference.

informal classes there was a very large percentage of college-trained laymen who had been *quite active* in adolescence (8% more than in the total group).

The same table shows how those who gave attention to leadership training were distributed according to combinations of *age* and *academic training*. It is apparent that the younger, non-college laymen were slightly more ready to take courses than the others, but very much less ready to do reading independently if no courses were taken. On the other hand, a comparatively large proportion of those who reported special reading, etc., were younger, college-trained laymen.

The distribution of the 844 laymen according to combinations of the three factors of *church activity in adolescence*, *academic training*, and *special leadership training* is shown in the various tables in connection with Chapter XI.

CHAPTER V

DEGREE OF LEADERSHIP RESPONSIBILITY TAKEN

A. The Unit of Measurement

THE first major objective of this study was to secure a picture of the lay leadership of a selected group of churches. In the preceding chapter a picture of lay leadership in the 82 churches selected for study was given in terms of certain personal characteristics and of certain factors in the previous training and experience of 1001 laymen who were listed by the ministers of these churches as having given some leadership in the church's work.

In the present and succeeding chapters this picture of lay leadership will be added to in terms of the responsibilities carried by these laymen, in terms of the activities in which they had engaged and of the skills which they had attempted to use, and in terms of their insights, points of view, and resourcefulness. In each of these chapters an endeavor will be made to carry out the second major objective, which is to discover relationships between certain important aspects of the present leadership of these laymen and factors in their previous training and experience.

Evidence of any marked relationships in so large a sample of participants in the church's work should be a valuable contribution to knowledge that is needed by ministers and others in these and similar churches who are concerned with the problem of developing the quality of lay participation and

leadership. It will furnish a more adequate basis than is now available for predicting the probable characteristics of the leadership of participants in accordance with their previous training and experience.

Although the leadership of any individual in the work of the church cannot be characterized or measured "in general," it is true nevertheless that it has certain general aspects which can be described in definite or measurable terms. One such aspect is the "amount of leadership responsibility" which each has taken.

Each layman had listed from one to five types of leadership or forms of service in the church in which he had participated actively at some time during the previous three to four years. In order to give weight to these "places of leadership" in terms of their importance, two simple forms of evaluation were used. First, such types of responsibility as those of teacher, director, president, or section leader of a group, or chairman of a board or committee of the church or major committee of an organization were considered "major places of leadership," and valued higher than other places listed. If there were two such places of the same type (as that of an officer in two adult organizations) each was counted separately. Second, types of leadership in relation to which a layman checked less than ten of the different kinds of activities in the check-list were valued lower than those in relation to which ten or more items were checked.* Types in which less than five items were indicated were given a still lower value.

It was assumed that laymen who had engaged in ten or

* It was possible to check about 50 activity-items in certain places of leadership, such as that of a teacher. This figure is arrived at by eliminating repeated items, those alternative to others, and those which described certain resource areas, etc. No one individual checked more than 35 of these items in any one place of leadership.

more of the different kinds of social-religious activities in any place of leadership listed had taken some considerable degree of responsibility in that connection, and that one who had engaged in less than five had taken a very small degree of responsibility in that connection in terms of social-religious leadership. A finer classification to indicate an unusually large degree of activity in any place of leadership would have made the measure too complicated. *The basic unit was therefore a major place of leadership in which active responsibility had been assumed, as indicated by not less than ten of the activity-items in the questionnaire.* Such a *major leadership responsibility* was valued at eight points. Major places of leadership in which a smaller amount of activity was indicated were valued at five points, or, if less than five activities were indicated, at three points.

Types or places of leadership other than as a teacher, president, section leader, or chairman of a group were valued at five points, provided active responsibility had been assumed. If less than ten activity-items were indicated, a value of three points was assigned; and if less than five items, two points were assigned. These values were chosen in order to rate a major place of leadership somewhat higher than a minor place. (These particular values were chosen because the ratios of eight to five and five to three correspond closely to those of five to three and three to two.)

An individual who listed five major places of leadership held at some time during the previous three to four years, in each of which active responsibility was taken, was thus rated at forty, or the maximum number of points. One who listed one major place of leadership and two minor places, with considerable activity in each of them, was rated at eighteen points (eight plus five plus five), or slightly more than the *equivalent* of two "major leadership responsibilities."

A great many laymen listed some places of leadership in relation to which very few activities were checked.* When very few items were checked in relation to a major place of leadership, it often meant that there had been only a small amount of activity of any kind in that connection, and therefore that the leader had not been very active in carrying out this responsibility. In many other instances there had probably been considerable activity of a kind not included in this study. Activities in care of property, in raising money, or in work to raise money, or generally in the mechanics of keeping the church or an organization going, were not included, except as these involved the kind of group or personal relationships and activities described in the questionnaire. *Attendance* at services or meetings was not included, no matter how regular, and even if in an official capacity.

Although this method does not provide an entirely accurate measure of the difference between any two possible individuals, it does fulfil its purpose in measuring the distribution of leadership responsibility taken in any group, and the difference between any two groups differing in training or experience in any respect.

B. The Average and Distribution

By application of this method of measurement it was found that the average number of points per individual was 12.4, or 1.55 times the equivalent of one major responsibility (8 points). In other words, each active participant in the work of these churches had taken on the average 1.55 units of major leadership responsibility during the period of three to four years reported on.†

* That is, in that connection. Only 89 individuals indicated less than five different kinds of activities in any connection.

† The total number of those between twenty and sixty-five who had

A more important way of picturing their leadership is to show the distribution according to number of units of major responsibility taken. The total of 1001 may be divided into three groups as follows:

262, or 26%, took two or more units.

439, or 44%, took at least one, but less than two.

300, or 30%, took less than the equivalent of one.

Of the 262 who took the equivalent of two or more major responsibilities, 80 took three or more, and of these 15 took four or more. Of the 300 who took less than the equivalent of one, 114 took responsibilities totaling only two or three points.

Although it is not possible to assume that this is an entirely accurate picture of the distribution of this aspect of leadership among the active participants in the work of these 82 churches, it indicates what may be a close approximation. It definitely shows the wide distribution of this group as to amount of leadership responsibility taken.

C. Relation to Training and Experience

The next step was to discover the importance of various aspects of training and experience. It was discovered first that the amount of leadership responsibility varied greatly in relation to the *degree of active participation and leadership in the church during adolescence*. The 466 laymen who had been quite active in adolescence (four or more points) were taken any appreciable amount of leadership responsibility was estimated at about 6000 members. The total resident membership between these ages was estimated at 30,000. If the average of the 6000 had also been about 1.5 units per individual, this would mean on the average the equivalent of one major responsibility for every three adult resident members over a period of three to four years.

compared with the 535 who had been less active (less than four points).*

Those *quite active* took 1.84 units

Those *less active* took 1.30 units

Difference .54 unit

This difference of 0.54 unit is ten times the standard error of the difference.†

A considerable degree of relationship was found also between the amount of leadership responsibility and *age*, although much less than with reference to the factor of church activity in adolescence. The 453 younger laymen (age 20-40) were taking more leadership responsibility on the average than the 548 older laymen (age 41-65).

The younger took 1.69 units

The older took 1.44 units

Difference .25 unit

Difference ÷ S.E. = 4.4

The third factor selected was *length of academic training*, with reference to the difference between the 487 college-trained laymen and the 514 who had not attended college. (The differences according to a finer classification are discussed in Chapter XIII.)

The college-trained took 1.68 units

Non-college laymen took 1.42 units

Difference .26 unit

Difference ÷ S.E. = 4.6

D. A Basis for Predicting Leadership Responsibility

According to this tabulation, it would appear that the active leadership of these churches is to be found considerably

* See Chapter IV, pp. 60-1.

† See Chapter III, p. 50.

more among (1) those who were quite active in the church during adolescence, and somewhat more among (2) those who are younger, and (3) those who have had some college training. But we still wish to know what combinations of factors are most characteristic of those who took a large or major leadership responsibility, as compared with those who took only a small or minor part in the leadership of these churches. For this purpose an investigation was made of the training and experience of the 262 laymen who took two or more units of major responsibility, and of the 300 who took only a minor part.

If any particular combination of factors is of no selective significance with respect to leadership, the percentage of the 262 who have this combination of factors would be the same as in the total group of 1001. But if in the special group of 262 there is found a very much larger proportion of laymen with a particular combination of training and experience than is found in the total 1001, it is clear that this combination selects laymen who are more likely to be taking large responsibility than the average participant in the work of these churches. If, on the other hand, there is found a much smaller percentage in the major leadership group with any particular combination of factors than is found in the total 1001, we may conclude that this combination has a negative relationship to major leadership responsibility. Such a method of investigation therefore will indicate what combinations of factors are more likely than other combinations to select laymen who can be expected to take a large leadership responsibility, judging from the situation in these 82 churches.

Table 7 (*See Appendix to Chapter V*) shows the percentage of the 262 leaders taking major leadership responsibility who had each of the eight possible combinations of training and experience, and in comparison the percentage of

the total population of 1001 who had each of these same combinations. An examination of this table shows that the best likelihood among these eight groups for major leadership responsibility is found among those who were *quite active* in the church in adolescence, who have had some college training, and are now younger (forty or under). By far the least likelihood is among those who were *less active* in adolescence, who did not go to college, and are now older. A discussion of the method of arriving at this and subsequent conclusions, based on the data of the table, accompanies the table in the appendix.

The data show further that, among laymen willing to participate at all, those who were *quite active* in adolescence and have attended college (leaving out the question of age) are very much more likely than others to take a large amount of leadership responsibility. Those who were *less active* and did not attend college; or who are older and were *less active* (including both college-trained and non-college) are by a large margin less likely than others to take large leadership responsibility. Even the younger college-trained laymen, if they were *less active* in adolescence, furnish no more major leadership than their proportion in the total group would lead one to expect. This bears out the earlier generalization that the most significant single factor is *degree of church participation during adolescence*.

On the basis of these findings, ministers of these and similar churches expecting to find that combination of interest and capacity which leads to the taking of major leadership responsibility would look first among those willing to participate at all who were *quite active* in a program of church activities during adolescence; among these they would look especially among those with some college training; they would look among either the older or younger laymen who had been

quite active in adolescence, although with a slight preference for the younger. On the other hand, they would be less likely to find such major leadership among those who had been less active in adolescence, and far less likely among the non-college individuals or the older individuals who had been less active.

The tabulation of the combinations of factors in the training and experience of the 300 laymen who reported less than one unit of major leadership responsibility shows a picture almost exactly the reverse of the above (that is, of Table 7). The same kind of laymen who were found in relatively quite small proportions among the 262 major leaders were found in relatively very large proportions among the 300, and so also for the reverse relationships. The chief difference is that the contrasts are greater between (1) the quite active laymen who went to college and those less active in adolescence who did not go to college; (2) the younger laymen who had been quite active and the older laymen who had been less active; (3) the younger college-trained laymen and the older non-college laymen.

Although the findings of this chapter do not make it possible to predict with sureness the leadership of any participating individual in these and similar churches, they do indicate the kind of participating laymen among whom a higher degree of leadership interest and capacity is more likely and less likely to be found. The findings suggest that a minister who is new or who does not have an intimate knowledge of the leadership possibilities of those who are participating or are willing to participate in his church would do well to pay attention to these three factors in training and experience, and especially to the nature of their participation in church groups and activities during their adolescence.

CHAPTER VI

THE RANGE OF SKILLS ATTEMPTED BY LAY LEADERS

A. Skills in Lay Leadership

ONE of the main purposes in seeking a picture of lay leadership in the churches of this study was to discover as far as possible the extent to which the modern program of the church is leading laymen to attempt leadership activities of a social and religious nature, that is, "the kind of activities in connection with groups and individuals which, if effectively carried out, will contribute to the development of personality, or to the changing of human or social relationships in accordance with the ethic of the Christian religion."

The questionnaire check-list was constructed to include as far as could be determined (by the method described in Chapter III) the range of kinds of activities in which laymen might engage in carrying out responsibilities in the church which are related directly to its social and religious purposes. It was possible for a layman in reporting on his own leadership to check under certain conditions as many as *fifty* different items referring to activities which involve leadership skills in actual contact with groups or individuals or in making preparations for the activities. (This omits the "resource-areas," some items alternative to others, or included in others.)

The number of these items checked by any layman would thus be a measure of the range of skills which the responsibilities he had undertaken had demanded of him, or which

he had seen fit to attempt in connection with these responsibilities.* Although such a measure would not indicate how effectively these activities were employed, or what "degree of skill" was exercised, it would show the range of skills attempted. This double use of the term "skill" is similar to the double use of the term "leadership" as discussed in Chapter I, Section 3. "Skill" refers to the quality of an act or of a person's ability. "A skill" refers to the act itself—an act which involves some degree of skill in performing it at all. Any activity is or involves a specific skill or set of skills.

By combining certain of these leadership activities and eliminating a few less important ones, a list of moderate length was secured, which contained the most important of the activity-skills which are constituents of social and religious leadership in the work of the church (as far as these were included in the questionnaire check-list).

This list included the following varieties of activity-skills, grouped in five areas of leadership:

1. Skills in leadership of group worship..... 3
 - a. Leading a group service of worship..... 1
 - b. Preparing a group service of worship, selecting certain materials for use by group in worship, as poems, prayers, special readings, etc..... 1
 - c. Writing original materials, as above..... 1
2. Skills in general group leadership..... 8
 - a. Making talks, to certain social-religious ends.... 2
 - (1) To arouse members of group to take some action, or form purpose for it.
 - (2) To give new information, new ideas, or to raise a problem.

* It is assumed that these laymen reported with a reasonable degree of honesty the kinds of activities which they considered they had attempted.

- (3) To create a devotional response or loyalty to some cause.
(If only one of these, 1 point.)
- b. Leading discussions (conversation with children) to certain social and religious ends..... 2
 - (1) As to what is a right or Christian action or attitude in a situation.
 - (2) As to what are the facts in any connection, as about life, science, history, etc.
 - (3) To understand or get light on "what to believe" in religion.
 - (4) To form a program or plan for any purpose, such as to follow up any of the above.
(If only one of these, 1 point.)
- c. Organizing or helping to organize a group for a purpose, or trying to promote coöperative activity. 1
- d. Conducting meetings, not for worship..... 1
- e. Investigating the needs, past experiences, or present attitudes and interests of group members or of the group as a whole..... 1
- f. Investigating the actual facts of a situation or problem with which the group is concerned..... 1
- 3. Skills in leadership of recreational activity, or social fellowship, or an activity program with youth..... 6
 - a. Planning and directing group games or social fellowship 1
 - b. Promoting and planning athletic or recreational activities for a church or a group..... 1
 - c. Coaching or managing an athletic activity..... 1
 - d. Leading a group into an experience with nature, or in camping..... 1
 - e. Guiding an activity program in a youth or children's group, including handicraft, etc..... 1
 - f. Attempting to handle problems of conduct and attitude arising in group activities..... 1

| | |
|--|----|
| 4. Skills in leadership of music and dramatics..... | 7 |
| a. Training a choir or orchestra for worship services | 1 |
| b. Helping direct music or musical performances otherwise | 1 |
| c. Directing or planning a dramatic performance, as worship | 1 |
| d. Directing or helping direct dramatics, otherwise. | 1 |
| e. Leading group singing..... | 1 |
| f. Participating in music group as a principal or soloist, or promoting the music program..... | 1 |
| g. Participating in dramatics or promoting dramatics | 1 |
| 5. Skills in leadership with individuals..... | 6 |
| a. Counseling on personal problems with those who have come for counsel (in some church connection or relationship)..... | 1 |
| b. Giving help to individuals in difficulties; calling at home or business of an individual for this purpose | 1 |
| c. Seeking to discover the real causes of the difficulties of individuals dealt with | 1 |
| d. Counseling with others on responsibilities undertaken, after observation of their work to note success and failure..... | 1 |
| e. Calling at homes or businesses of individuals in some church connection, to enlist coöperation, or be friendly | 1 |
| f. Trying to be friendly to the new or strange at church services or gatherings..... | 1 |
| Total number of activity-skills, or points..... | 30 |

No attempt was made to weight the items in this list of thirty points, although some involve a considerably greater range of skills than others. This is partially balanced by the fact that practically all the kinds of activities which them-

selves call for a somewhat wider range of skills involve the use of several of the other items listed.

In Chapter V, on "Degree of Leadership Responsibility," one general aspect of the leadership of the 1001 laymen was pictured in terms of the number and importance of "places" in the work of the church in which an appreciable degree of active responsibility had been taken by each layman. This list of thirty items provides a means of describing in measurable terms a second general aspect of lay leadership. Although most of the items in this list will be dealt with individually or in groups in succeeding chapters of the study, it is important first to discover what was the "range of activities" for which these 1001 laymen were called on, or which they chose to make use of in their responsibilities in connection with the church.

It might be said that this measure only duplicates in another form the aspect of leadership discussed in Chapter V. That this is not true is shown by the fact that a layman rating high on this measure would not necessarily rate high on the other measure. A layman engaging in only one type of leadership might employ a far wider range of skills than another who listed several places of leadership. This measure also provides a means of discovering the difference in range of skills attempted by special types of leaders, such as teachers of adolescents or children, or presidents and teachers of adult groups.

In one sense this measure indicates the amount of versatility exhibited in leadership. It does not indicate versatility in the sense of "being able to do a great many things well." The range of skills attempted does not necessarily indicate the difference in "versatility possessed" by any two laymen. Yet it does show a difference in the many-sidedness of their actual leadership behaviour. The range of skills attempted is due to a complex of factors. Some are personal, such as versatility

possessed, initiative, readiness to try, insight into what is needed. Some are not personal, such as opportunity provided by the church program and the demands of different kinds of responsibilities.

B. The Average and Distribution

It was found that the average number of skills or kinds of activities attempted by the 1001 laymen was about 12 (11.8), or two-fifths of the total number possible.¹ This is shown in Figure I. In other words, on the average each of the 1001 laymen reported that he had employed or tried to employ in connection with his responsibilities in the church during the previous three to four years as many as twelve of the kinds of activities in social and religious leadership listed earlier in this chapter.

The differences between various types of leadership may also be noted in this same Figure. The 323 leaders of adolescents reported a larger average number of skills employed in their work with adolescents than all leaders did in their total leadership; so also the 317 presidents, section leaders, and teachers of adult groups in connection with adults. However, the 239 leaders of children reported a considerably smaller average (10.5), while the 878 leaders of adults in all connections reported a very much smaller number. The leaders in these churches who are holding positions as presidents, section leaders, or teachers of adults (not including positions as chairmen of committees) are attempting as wide a range of skills in connection with adults as are leaders of adolescents in connection with adolescents. Yet the average range of skills employed by all who are holding responsibilities in work with adults is very much smaller than that of either leaders of adolescents or children. The 416 laymen who were active in some connection with adults without hold-

FIGURE I

Showing average number of skills employed out of a possible 30 in church leadership by various groups.

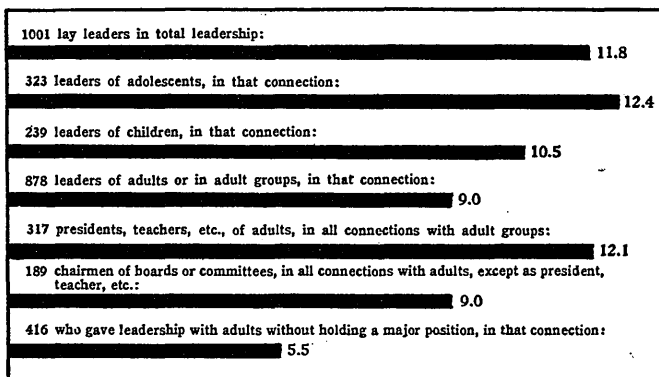
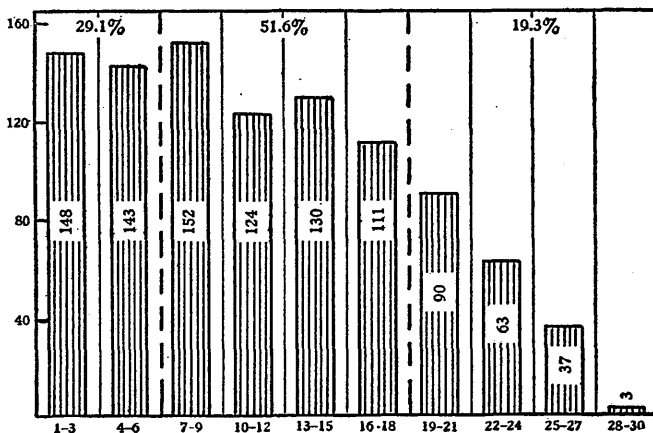


FIGURE II

Distribution of 1001 lay leaders according to number of different activity-skills attempted in total leadership.



ing a major office during the period reported on indicated an average of only 5.5 points.

A more significant insight into the situation among these 1001 lay leaders is provided by picturing their distribution according to range of skills attempted instead of merely showing the average. Figure II shows the graph of the distribution for the total group. Figure III shows the same for each of six special groups.

The graphs of these distributions shown in Figure III are of special interest because they reveal more clearly than does Figure I the contrasts between the activities of laymen in various types of leadership. Most of the leaders of adolescents (Graph E) apparently had much larger demands made on them with respect to variety of skills needed to carry out their responsibilities in connection with adolescents than leaders of children had in connection with children (Graph F). (However, it may well be that the leaders of adolescents are on the whole the more versatile and active group.) Forty-two individuals are in both groups, but their activities are measured in different connections.

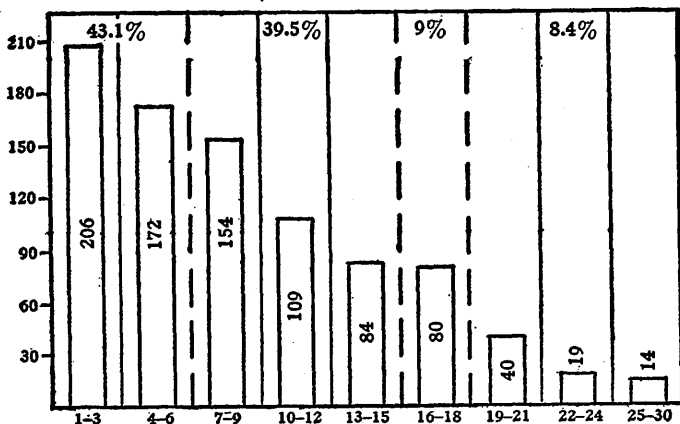
Another contrast of special interest is that between the presidents, section leaders, and teachers of adults on the one hand, and chairmen of boards and committees of the church and of major committees of boards and church organizations on the other. The latter group apparently contains a relatively very large proportion of laymen who are comparatively inactive in the exercise of these social and religious leadership skills and a very small percentage who are quite active. It would seem that the chairmen of such boards and major committees ought instead to be laymen who are active in carrying on the church's social and religious program.*

* It should be noted that groups B, C, and D are sub-groups of A, but total 44 more than A, since 44 are included in both B and C. In each case all activities with adults are counted. If these 44 were not included among the 189 chairmen, the contrast would be even greater.

FIGURE III

Distributions of lay leaders according to number of different activity-skills attempted in certain types of leadership in the church.

A. 878 leaders with adults.



B. 317 presidents, teachers, etc., of adult groups.

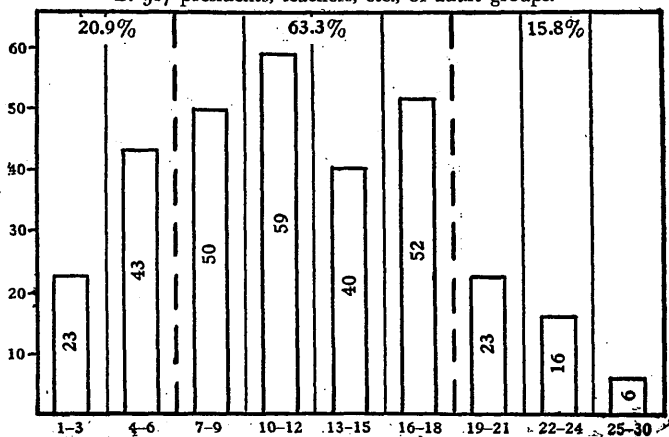
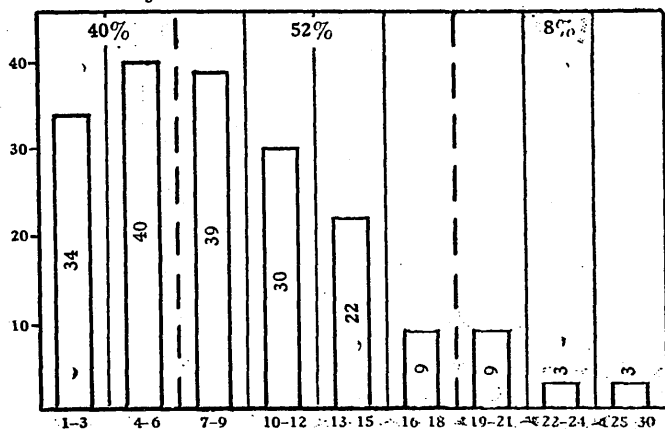


FIGURE III—Continued.

Distributions of lay leaders according to number of different activity-skills attempted in certain types of leadership in the church.

C. 189 chairmen of boards or committees in church.



D. 416 leaders with adults, holding no major position with adult groups.

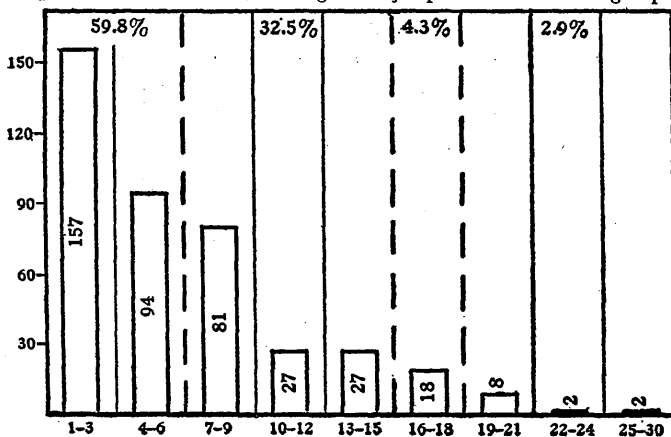
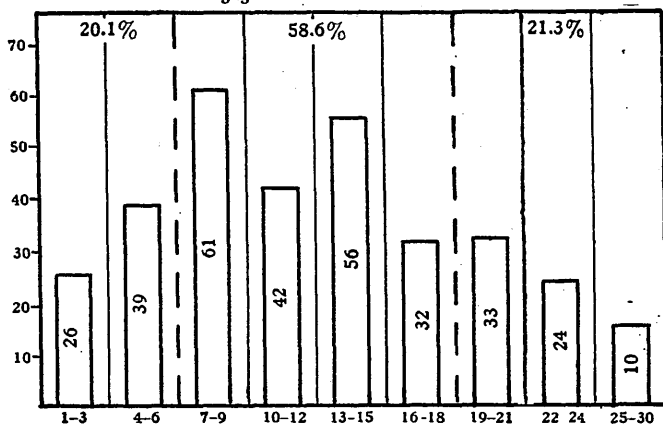


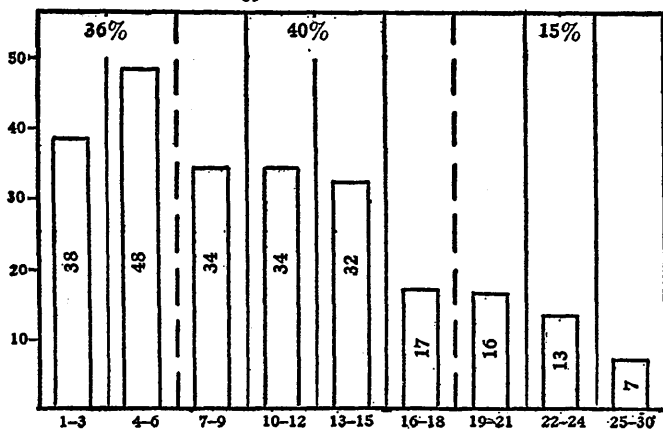
FIGURE III—Continued.

Distributions of lay leaders according to number of different activity-skills attempted in certain types of leadership in the church.

E. 323 leaders with adolescents.



F. 239 leaders with children.



It is also of interest that only 20% of the leaders with adults (84 out of 416) who had not held any "major" position with adults during the previous three to four years reported as many as ten different kinds of activities in connection with adults, although nearly all of these 416 laymen had held offices of some kind in connection with adults. (However, 215 of these 416 had given leadership also with either children or adolescents.) Apparently those who have held positions as executive or teaching heads of adult groups in recent years are actually giving almost all of the leadership in connection with adults.

The comparative distribution of these various groups of leaders may also be shown by comparing the proportion of each who reported (1) 1-6 kinds of activities; (2) 7-18 kinds of activities; (3) 19-30 kinds of activities. It may be considered that those who reported 19-30 items had attempted a "wide" range of leadership skills, while those who reported only 1-6 items had attempted only a "small" range of leadership skills. It should be noted that the distribution for the total group is based on a count of activities for each individual in all connections; the others only in the special connection involved.

| | | | | | | | | |
|-------------------------------------|-----|-------|---|-------|--------|---|-------|---------|
| All leaders | 29% | (1-6) | ; | 52.5% | (7-18) | ; | 19.5% | (19-30) |
| Leaders adolescents | 20% | " | ; | 58.5% | " | ; | 21.5% | " |
| Leaders children | 36% | " | ; | 40.0% | " | ; | 15 % | " |
| All leaders adults..... | 43% | " | ; | 39.5% | " | ; | 8.5% | " |
| Presidents, teachers | 21% | " | ; | 63 % | " | ; | 16 % | " |
| Chairmen committees ... | 40% | " | ; | 52 % | " | ; | 8 % | " |
| No major position with adults | 60% | " | ; | 37 % | " | ; | 3 % | " |

C. Relation to Training and Experience

The next step was to discover what factors in training and experience are related significantly to range of skills attempted in leadership. The three factors which were found to have a

significant relation to amount of leadership responsibility were investigated in relation to the average number of activity-skills attempted.

| | |
|--|-------|
| Those <i>quite active</i> in adolescence averaged..... | 14.2 |
| Those <i>less active</i> in adolescence averaged..... | 9.7 |
| | <hr/> |
| | 4.5 |

$$\text{Difference} \div \text{S.E.} = 15.5$$

| | |
|--|-------|
| The younger laymen (age 20-40) averaged..... | 13.3 |
| The older laymen (age 41-65) averaged..... | 10.6 |
| | <hr/> |
| | 2.6 |

$$\text{Difference} \div \text{S.E.} = 9.0$$

| | |
|--|-------|
| The college-trained laymen averaged..... | 12.4 |
| The non-college laymen averaged..... | 11.2 |
| | <hr/> |
| | 1.2 |

$$\text{Difference} \div \text{S.E.} = 4.3$$

The data above indicate an even greater difference in this area between the 466 laymen who had been quite active in church affairs during adolescence and the 535 who had been less active than was found in Chapter V with respect to amount of leadership responsibility (as indicated by the ratio of the difference to the standard error). The difference between the 453 younger laymen and the 548 older laymen also appears to be considerably greater. The difference here between the 487 college-trained laymen and the 514 non-college laymen is statistically significant, but is relatively quite small. In other words, the average range of activities attempted by all the non-college laymen in their total leadership was nearly as large as that of the college-trained laymen.

In considering these differences one should note that certain of these factors in training and experience have a positive relation to certain types of leadership, including positions as leaders of children and adolescents and presidents and teachers of adult groups. A very much greater proportion of the

younger laymen had been leaders of adolescents (40% of the younger; 24% of the older), and leaders of children (36% of the younger; 14% of the older), although about an equal proportion of the younger and older leaders had held positions as presidents, section leaders, and teachers of adults. A considerably larger proportion of the *quite active* than of the *less active* had held each of these types of positions, although in respect to leadership with adolescents and children the differences are less than between younger and older. A slightly larger proportion of the college-trained laymen than of the non-college laymen had held each of these types of positions.

Since a wider and more varied use of the activities listed would be demanded of those who held such positions than of those who did not,* the conclusion might be drawn that the differences between younger and older, etc., with respect to range of skills attempted, were largely due to these differences as to types of leadership engaged in. As a partial test of this, a tabulation was made separately among each of the above three special types of leaders.

First, those *quite active* and those *less active* in adolescence in each group of leaders were compared as to average range of skills attempted in that particular connection. It was found that among the leaders of adults the difference was 3.4 points, or only one-third smaller than in the total group with reference to total leadership. The difference among leaders of adolescents was 2.7 points, or about three-fifths of that in the total group (about 7.0 times the standard error).

The younger and older leaders of adults were compared, and the difference found to be about half that in the total group (1.2 points, or about 4 times the standard error). Between younger and older leaders of adolescents the difference was 1.0 point (about 3.0 times the standard error). The difference between college-trained leaders of adults and non-

* See Figures I and III in Section B of this chapter.

college leaders was only slightly less than between college-trained and non-college in the total group, while among leaders of children the difference was 2.7 points, or more than twice the difference in the total group. On the other hand, the difference between college-trained and non-college leaders of adolescents vanished entirely.*

The data above indicate that the difference between younger and older leaders as to range of skills attempted, considering all activities of the total group of laymen, is due in some part to the fact that more of the younger are leaders of children and adolescents. On the other hand, the difference between those *quite active* and those *less active* and between college-trained and non-college laymen in connection with special types of leadership seems to be only slightly less than in connection with all activities of all leaders.†

The difference as to range of skills attempted between groups of laymen who are contrasted as to degree of training or experience may be shown even more effectively in terms of the proportion of each who reported a *wide* range, and the proportion who reported only a *small* range. These differences for the total group are as follows:

| | | |
|-------------------------------|--------------------|---------------------|
| The <i>quite active</i> | 29.2% (wide range) | 16.5% (small range) |
| The <i>less active</i> | 10.7% (" ") | 40.0% (" ") |
| | <hr/> 18.5% | <hr/> — 23.5% |
| The younger | 25.1% (wide range) | 21.2% (small range) |
| The older | 14.1% (" ") | 35.6% (" ") |
| | <hr/> 11.0% | <hr/> — 14.4% |
| The college-trained | 23.4% (wide range) | 27.2% (small range) |
| The non-college | 15.4% (" ") | 31.9% (" ") |
| | <hr/> 8.0% | <hr/> — 3.7% |

* These data are confirmed by the differences shown in the Appendix to Chapter VI between the *quite active* and *less active*, younger and older, etc., among special types of leaders, as to the proportion of each who reported a *wide* range and a *small* range of leadership activities.

† Except between college-trained and non-college leaders of adolescents.

It may be seen that the differences between the *quite active* and *less active* are very large (7.1 and 8.4 times the standard error). The differences between younger and older are also large (4.3 and 5.1 times the standard error). As shown previously with respect to *average*, there is not a large difference between the college-trained and the non-college laymen as to range of activities attempted. What difference there is lies chiefly in the 8% larger proportion of college-trained laymen who employed a *wide* range of skills (3.2 times the standard error). The difference is almost negligible in the proportion of each who employed only a *small* range.*

D. Predicting Character of Leadership in This Area

The implication cannot be drawn from the foregoing data that all kinds of participants in the church's work who were *quite active* in the church during adolescence are likely to be superior in range of leadership skills employed to all kinds of participants who were less active; still less that all the younger participants are more likely to employ a wide range of skills than the older leaders. To secure useful data it is necessary to investigate combinations of factors in training and experience. To this end the method was used as described in Chapter V on "Degree of Leadership Responsibility Taken." This method shows what combinations of factors in training and experience are most likely and least likely to be found among those who engage in a *wide*, or *small*, range of social and religious leadership activities as they help to carry on the church's work.

The resulting data are quite similar to those shown in

* The differences according to these factors in training and experience among (1) executive and teaching leaders of adult groups, (2) leaders of adolescents, and (3) leaders of children are shown in the Appendix to Chapter VI. These differences correspond closely to those already shown in terms of *average*.

Chapter V in relation to *degree of leadership responsibility*. Among the eight groups of laymen, classified as to the three sets of factors in training and experience, by far the best likelihood for social and religious leadership involving a *wide* range of activities is found among the younger laymen, *quite active* in adolescence, who have had some college training. This is shown by the fact that the 193 laymen who reported a *wide* range of activities contained 28% of such laymen, while the total group contained only 13.9%. For details of data, see Table 8 and accompanying explanation, Appendix to Chapter VI.

The data indicate an even greater positive likelihood that younger participants who were *quite active* (including both college-trained and non-college), or college-trained participants who were *quite active* (including both younger and older) will make use of a *wide* range of leadership activities. The importance of participation and leadership in church-centered activities during adolescence is indicated by the fact that even older, non-college participants, if they were *quite active* in adolescence, appear to be slightly more likely to be found among laymen employing a *wide* range of skills than younger, college-trained participants who were *less active*.

On the other hand, among the eight groups, classified as to the three sets of factors, by far the least likelihood for leadership of this character is found among the older laymen, *less active* in adolescence, who have not had college training. The 193 leaders contained only 5.7% of such laymen in contrast with 19.0% of the total who had this background. If we take *all* older participants who were *less active* in adolescence, or all non-college participants who were *less active*, we find relatively even less probability for such leadership.

On the basis of these findings, ministers of these and similar churches who wish to discover among laymen who are willing to participate those who are likely to make a wider

use of the leadership skills listed in this chapter would do well to look first among those who have been *quite active* in participation and leadership in church groups during their adolescence, that is, before twenty. They would do even better to look among college-trained or younger laymen who have been *quite active*, while the most likely individual on the whole would be one who had a combination of these three factors in training and experience.

In general, they would be less likely to find a participating layman who would attempt a *wide* range of skills in his total leadership among those who have been *less active* in adolescence; in particular, among the older laymen who were *less active*; or among those without college-training who were *less active*; and least of all among the older, non-college laymen, who were *less active* in adolescence.

An investigation was also made of the training and experience of the 291 laymen who reported only a *small* range of leadership skills attempted, in comparison with the combinations of training and experience in the total group. This produces a set of relationships almost exactly the reverse. Those who are least likely to attempt a *wide* range of skills are most likely to attempt only a very *small* range of skills. Those who are most likely to attempt a *wide* range of skills in total leadership are least likely to attempt only a *small* range of skills. However, practically no difference is found between those with college training and those without, except among the older laymen who are *less active* in adolescence.²

NOTES FOR CHAPTER VI

¹ The thirty points were divided into ten intervals of three points each. Hollerith tabulation cards, by means of which the data were handled, provide columns on a ten-point scale. The average was computed by counting the number of individuals that fell into each interval.

² The relation between range of skills employed in leadership and the factor of *special leadership training* is shown in Chapter XI.

CHAPTER VII

LEADERSHIP IN WORSHIP AND CERTAIN SPECIAL SOCIAL AND RELIGIOUS ACTIVITIES

A. Specific Areas of Leadership

THE last chapter reported the range of leadership skills used by laymen in connection with their responsibilities in the church. It showed an average of 12 different kinds of activities for each layman, and a distribution from 193 laymen who used 19 or more to 291 who used less than 7, with 517 who used from 7 to 18 different kinds of activities.

In carrying out these responsibilities there were included: skills in the leadership of worship and in making talks and leading discussions for certain special social and religious purposes; skills in the organization of groups and the promoting of coöperative action; skills in teaching and the investigation of needs and interests of groups and group members and of problems faced by groups; skills in working with and attempting to help other individuals, and in leadership of recreation, social fellowship, music, and dramatics.

While it is interesting and valuable to know the range of skills which are being demanded of laymen in their work in the church, it would be of greater value to know in addition the extent to which laymen are attempting to engage in such specific areas of leadership as those named above, and something of the nature of that leadership.

B. Leadership in Worship

To what extent are laymen attempting to give leadership in the field of worship — an aspect of religion which it has usually been considered the special function of the minister to lead? What do the facts of the situation in these churches indicate as to the need of training for laymen in this field? As far as these 1001 laymen are concerned, the facts are as follows:

554, or 55%, had led a service of worship in some connection in the church in the previous three to four years. Of 878 leaders with adults, 45% had led worship in an adult group; of 520 leaders with children and adolescents, 55% had led a worship service in that connection.

443, or 44%, said they had also planned such a service in advance, selected poems, readings, prayers to be used by the group (or had personally written these).

33% of the leaders in adult groups reported such advance planning; 47% of the leaders with children and adolescents.

207, or 21%, said they had personally written materials for use by a group in worship.

The special significance of these facts is that so large a number of laymen are attempting to give religious leadership both with children and adults in a field in which probably the large majority have had no special training. Although 80% of those who had led worship said they had planned a service in advance, selecting special materials for use by the group (73% of the 393 who had led adults in a worship service), it may be asked how much real insight into the nature and purpose of worship they possessed, and how much skill they had in creating real worship on the part of those who participated in these services.

If laymen are to give leadership in the field of worship, which in the regular church service has been almost monopolized by the minister, it would seem that the minister's responsibility is not only to give effective leadership himself, but to help laymen in his church to be able to share creatively in this function, which is at the heart of religion. To lead a group into a vital experience of worship is an art. Many so-called services of worship are hardly above the level of the old type of Sunday-school opening exercises.

Certain other facts contrasting with those given above should also warrant the special thought of ministers of these and similar churches. Of those who had not led a worship service, only 62, or 6%, of the total had made any other personal contribution to the worship of any group, either by offering a prayer or helping to plan a service. Apparently 32% of the laymen had made no personal contribution to the worship of any group over a three- to four-year period, other than by their presence. In fact, of the 878 leaders with adults, over 42% did not report any contribution to worship with adults.

If leadership of worship by laymen is important, it is desirable to discover what kinds of laymen are more likely to give leadership in this field. The results of the tabulation seem to show that participants in these churches who have been *quite active* in the program of the church during adolescence are very much more likely to give leadership in worship than participants who have been *less active*.^{*} (About 24% more of those *quite active* than of those *less active* had led a group in worship, or nearly 8 times the standard error.)

On the other hand, the factors of age and academic training seem to have little relation to readiness to give leadership

^{*} It should be recalled that practically the entire group had attended church worship fairly regularly during adolescence.

in worship. A slightly larger proportion of the younger than of the older laymen, and a slightly smaller proportion of those who had attended less than three years of high school than of the others, had endeavored to lead worship.

Approximately the same relationships as those shown above were found among the 878 leaders of adults with reference to leading adult groups in worship. A difference of 16% (4 times the standard error) was found among the 520 leaders of children and youth between those who had been *quite active* and those *less active* in adolescence. However, a slightly larger percentage of the *older* leaders than of the younger leaders of children and youth said they had led worship.

It was noted above that 443, or 80% of the total who had led a service of worship, said they had also prepared such a service in advance. Yet it was found that this was true of only a little over 70% of the older leaders and of nearly 90% of the younger. On the other hand, very little difference was found in relation to church activity during adolescence, or to academic training. Apparently more of the younger laymen who had led worship services had an appreciation of the need of careful preparation in advance and avoidance of the haphazard methods which have so often characterized lay attempts to lead worship. However, this difference was due chiefly to differences in leadership of worship among adults, as there was little differences between older and younger among leaders of children and adolescents.

C. Leadership of Groups for Certain Social and Religious Ends

Giving talks before groups and leading groups in discussion are two of the chief forms of activity through which social and religious leadership functions. For this reason the laymen were asked to indicate whether they had done this in

connection with each type of leadership they had listed, whether with children, adolescents, or adults.

It was found that 639, or about 64% of the total, reported having made at least one of the varieties of talks listed. The number who indicated each of the varieties of talks is as follows:

545, or 55%, to arouse members of group to some purpose or to take some action.

463, or 46%, to give new information or new ideas, or to raise a problem.

433, or 43%, to create a devotional response or a feeling of loyalty to a cause.

317, or 32%, all three varieties of talks.

A tabulation of these responses was made in relation to the age of these leaders who reported making talks. Very little difference was found between the younger and older laymen. About 33% of the younger and 30.5% of the older reported all three varieties, although the same proportion reported talks to arouse members to some action. Very considerable differences in proportion were found between the group with some college training and those with none, 38% of the former and only 25% of the latter reporting all three kinds of talks. (The difference is 4.5 times the standard error.) By far the largest difference in favor of the college-trained group is in terms of the number who had made talks "to give new information or new ideas or to raise a problem" — a difference of over 16%.

A considerably smaller proportion of these laymen had attempted to lead groups in discussion (or children in group conversation) than had made talks; that is, 563, or 56% of the total, indicated leading discussion in terms of at least one of the purposes listed. The number who indicated each is as follows:

449, or 45%, to help decide what is a right or Christian action or attitude in a situation.

317, or 32%, to help understand or to get light on what to believe in religion.

301, or 30%, to help form a program or a plan to follow up some group purpose.

243, or 24%, to try to get at the facts in any connection, such as about life, history, or science.

It was noted above that there was very little difference between the younger and older laymen in the proportion who had made talks for the purposes as stated. In contrast to this, there was found an unusually large difference between the younger and the older laymen in the proportion who had led discussions for the purposes listed. Over 21% more of the younger laymen had led discussions for one or the other of these purposes (68% of the younger; 46.5% of the older — the difference is 7 times the standard error). It is worth special note that about 59% of the younger and only 33% of the older laymen said they had led a group in discussion to help decide what is a right or Christian action or attitude in a situation (a difference of 26%). On the other hand, only 11% fewer of the older laymen had led discussion to help form a group program or plan (a difference 4 times the standard error).

Naturally, a large number of those who had led discussions were or had been teachers in the church school. These differences between younger and older are probably due in part to the fact that 70% of the younger and only 38% of the older laymen had been teachers of children or adolescents. Yet more of the older laymen had been teachers of adults. Also, many non-teachers were included. Likewise, only four specific forms of discussions were listed, and a number of the teachers did not check any of these particular forms.

A very much larger proportion of the college-trained laymen than of the non-college laymen had led each of these types of discussions. In general, the differences were larger than among those giving talks, but were smaller than between younger and older as to leading discussions. About 16% more of the college-trained laymen had led one or the other of these kinds of discussions (64% of the college-trained; 48% of the non-college — the difference is 5 times the standard error).*

The purpose of this section is not so much to show that many laymen are making talks or leading discussions of *some* kind in connection with church groups as to show the extent to which they are attempting by these means to influence thought, feeling, and action in terms of certain social and religious objectives. The extent of these efforts in the leading of discussion is especially noteworthy, since the skills required for effective discussion leadership can be acquired only through training, or practice under expert guidance. The fact that over half of this group said they had attempted to lead discussion shows the importance of providing for training in the technique of discussion leadership. Probably most discussions are quite ineffective without some appreciable degree of skill on the part of the leader.

D. Leadership in Recreation, Athletics, and Social Fellowship

Recreation, athletics, and social fellowship are also important avenues of social and religious leadership in the program of the churches. The participation of the laymen in the study in these avenues of leadership was as follows:

494, or 49%, had led groups in one or the other or all of the following: games, singing, recreation, athletics, camping, outings.

* In contrast to the difference between younger and older, only 8% more of the college-trained laymen were leaders of children and adolescents than of non-college laymen (56% of the former; 48% of the latter).

Only 23% of these said they had tried to use recreation or athletic activities in a group as a means to character development.

411, or 41%, had led a group in social fun, such as group singing or group games.

154, or 15%, had coached, managed, or promoted athletics in a church group.

215, or 21%, had led a group in camping, hiking, or an experience with nature in the open.

About 56% of these said they had tried to help the group to an experience of worship or of God in nature.

135, or 13%, said they had tried to promote "social fellowship," but reported none of the items above.

As might be expected, a proportionately very large percentage of the 494 who had led groups in games, singing, athletics, camping, or other forms of recreation or social fun were younger rather than older. About 64% of the younger laymen were included in this group, and only 37% of the older leaders (the difference of 27% is nearly 9 times the standard error). The differences in proportion between older and younger were nearly as large taking each of these items separately.

It was found, however, that approximately an equal proportion of the laymen who had attended college and of the non-college laymen had given leadership in each of these areas. In only one respect did the proportion of the older laymen and of the non-college laymen exceed that of the younger laymen and of those who had attended college. It was noted that about 13% of the total group indicated none of the forms of leadership above, yet they said they had tried to promote "social fellowship" in one or more of the places of leadership they had listed. This was true of about 16% of the older laymen and of the non-college laymen, but of only 10% of the younger and the college-trained laymen.

E. Leadership in Music and Dramatics

Music has always played a large part in the service of the church and of religion, but in recent years there has been a great increase in the use of dramatic activities. Sometimes dramatics have been used merely as an interesting activity for young people and also for older; but in many churches they have become an integrated part of the religious educational program of the church, and especially of church school groups. In some churches dramatics have been used by adult groups as a medium for the propagation of social and religious idealism, and as an effective means of presenting ethical and religious issues in modern life. Dramatics and pageantry have also been used more and more as a form of and a means to the creation of worship in services involving the church as a whole.

It is therefore of interest to discover the extent and nature of the participation of these laymen in these two areas. Their participation in dramatics is as follows:

396, or 40%, said they had participated or helped in dramatics in *some* relationship in the church within the previous three to four years.

284, or 28%, said they had taken part in dramatic performances.

216, or 22%, had helped in directing or planning dramatic performances.

In view of the large differences shown between the college-trained and non-college laymen as to making talks and leading discussions, it is interesting to discover that exactly the same proportion of each group said they had participated or helped in dramatics in some form, and that nearly 4% more of the non-college laymen reported that they had taken part in performances. On the other hand, about 3% more of those who

had attended college said they had helped in directing or planning.

In contrast, over 25% more of the younger laymen said they had helped in dramatics in some relationship, and over 24% more of the younger laymen had taken parts in dramatics (41% of the younger; 17% of the older — the difference is 9 times the standard error). About 12.5% more of the younger had helped in directing or planning.

Although 396 laymen reported some participation in or concern with dramatics, only 50% of these could say that they had tried to develop ethical, religious, or worship values in this connection. About 71% of the 216 who had helped to direct or plan dramatics said they had directed or planned performances as worship. About 11% more of the 216 who had some college training reported leadership of this character than of the non-college laymen among the 216 (76% of the college-trained; 65% of the non-college — the difference is twice the standard error). In contrast to the greater degree of *participation* of the younger laymen, about 3% more of the 216 who were older reported directing dramatics in terms of worship than of the younger among the 216. Likewise, there was a proportionately larger percentage of older laymen and of college-trained laymen among the 396 participants or helpers in dramatics who said that they had tried to develop ethical, religious, or worship values. It appears that more of the younger laymen and of the non-college laymen tended to take dramatics merely as an interesting activity, or else failed to realize the ethical, religious, or worship possibilities in them.

No tabulation was made of the number who had only participated in a musical organization or group, but 330 laymen reported that they had either directed a music group or had led group singing in some connection. There was only a

small difference in favor of the college-trained laymen in this respect, but a difference of 14.5% in favor of the younger laymen (about 5 times the standard error). Of the 330 laymen, 117 said they had directed a choir or orchestra or the music of an organization or department. In this there was no difference between the younger and older laymen, and only a small difference in favor of the college-trained laymen.

The extent of participation of laymen in all these avenues of leadership reveals the need for the careful selection of leaders and for an adequate program of training if activities are to be so directed that their ethical and religious possibilities are utilized.

CHAPTER VIII

PERSONAL UNDERSTANDING IN LEADERSHIP WITH INDIVIDUALS AND WITH GROUPS AS SOUGHT BY LAY LEADERS

A. Leadership with Individuals

I.

THE personal relationship of individual Christians with other individuals has always been stressed by the Christian Church as a primary means for the spread of the Christian religion and the realization of the purposes for which the Church exists. Such efforts by individuals in relation to other individuals have usually been called "personal work." In past generations this has frequently taken the form of active solicitation of the "unsaved," often in connection with evangelistic campaigns.

In more recent decades there has come a shift of emphasis in probably a majority of Protestant churches. In some churches emphasis shifted to the "social gospel," or perhaps to religious education or worship. In some churches "leadership" was thought of almost exclusively in terms of programs and groups and group activities, especially in connection with religious education, and almost all emphasis on personal work was lost.

Nevertheless, it is true now as always that the church member who is truly helpful in his or her relationships with other individuals in the church, or with individuals in the community which the church serves, is making the finest pos-

sible contribution to the *work* of the church. The elected or appointed leader of a group or of group activities, whether as president or teacher or director, can do nothing more important than helping individuals who are connected with the group.

In spite of this emphasis on working with groups in the form of societies, classes, and clubs, there has developed in recent years a new realization on the part of many Protestant religious leaders of the primary importance of work with individuals. Although there has been here and there in the churches a renewed emphasis upon a kind of personal evangelism that includes home visitation both within the church membership and generally in the community, the kind of personal work in which many ministers and laymen are interested is that of helping individuals to meet *their* problems of living, helping them to solve personal difficulties, or to carry out responsibilities undertaken, or, as more frequently with younger individuals, to learn and grow in what they are doing.

Successful personal work of this nature cannot be superficial. It requires more than enthusiasm or even consecration. Such "leadership" requires knowledge of the individual to be helped, of his background, interests, attitudes, and needs. It requires investigation of the underlying causes of difficulties or careful observation of his work to note points of failure and of success.

As a part of this study of the leadership activities of laymen it was decided to investigate their "leadership with individuals," and a considerable portion of the check-list was devoted to this purpose. The replies of the total group of 1001 laymen to certain of these items are considered below.*

* In the next section a special study is made of the presence or absence of certain characteristics in their leadership with individuals on the part

561, or 56%, reported they had counseled with individuals (adults or children) who had come to them with personal problems, or had tried to help individuals in difficulties.

386, or 69% of these, said they had made special efforts to discover the *real causes* of the difficulties of those with whom they had counseled, or had given counsel after careful observation of points of failure and success in their work.

133, or 25% of the counselors, said they had tried to make some direct use in counseling of knowledge gained from reading on *psychology* or the *social sciences*.

228, or 41% of the counselors, said they had tried to make some direct use of the *Bible* in counseling.

582, or 58%, reported calling at the homes or businesses of individuals in some church relationship for one or more of the following purposes:

489, or 49% — to be friendly as a church member.

330, or 33% — to enlist coöperation.

308, or 31% — to help in difficulties.

681, or 68%, said they had made efforts to be friendly to the new or strange at church services or gatherings.

811, or 81%, reported one or the other of the efforts above in relationship to other individuals.

While 190 reported none of these efforts, most of them indicated considerable activity in other connections.

40, or 5% of the 811, reported trying to make some direct use of *theology* in some relationship with individuals.

103 or 13% of the 811, reported the same of reading on *philosophy*.

The question may be asked how many of the 561 laymen who said they had tried to counsel with others in some church relationship had resources which would enable them to give

of the 520 laymen who had been leaders of children or adolescents, and the 317 laymen who had been presidents, section leaders, and teachers of adults.

significant help to those with whom they counseled. Such resources are of various kinds. Traditionally, a knowledge of and ability to quote the Bible has been considered a major resource in this connection. An understanding knowledge of the Bible and its points of view on the problems of life is unquestionably of importance for the Christian who would be helpful in counseling with others, but a knowledge of the Bible or of any other resource of recorded experience is useless without the knowledge that gives insight into the real nature of the problems of the person to be helped.

Although the responses of the laymen do not indicate to what extent such knowledge and insight were put into practice, they do indicate how many of the laymen had some realization of the steps which are necessary to gain such knowledge and an appreciation of the importance of certain modern resources as an aid to this end. The fact that about 70% of the 561 laymen said that they had made special efforts to discover the real causes of the problems or difficulties of the persons, old or young, who had come to them for counsel or whom they had sought out to help in difficulties, shows that this number had at least some appreciation of the importance of such efforts. Yet, in contrast with the 40% who tried to make some direct use of the Bible, only 25% said they had tried to make use of any knowledge gained from reading in the fields of psychology or the social sciences.* It would seem that in the modern church group leaders who are attempting to aid others with their problems of work or of living should be helped and encouraged to make *some* use of the resources of modern knowledge with respect to personality, no matter what their background of experience or education.

* In this connection, it may be asked whether the very low proportion of the total (5%) who indicated effort to use theology represents the level of lay opinion as to its contribution to religious living.

2.

It is of some importance to discover the relation of factors in experience and training to these aspects of leadership with individuals. It was found that the only significant factor (among the three which have been considered thus far) in relation to readiness to counsel with individuals in the connections specified was the factor of *church activity in adolescence*. (The complete data are shown in Table 9, Appendix to Chapter VIII.) Over 25% more of those who had been *quite active* than of those who had been *less active* in adolescence reported this type of leadership. There was a small difference in favor of the younger laymen, and no difference between the college-trained and the non-college laymen.*

On the other hand, college-training seems to be the only factor of any importance at all in relation to reported efforts to discover real causes of difficulties or points of failure and success. About 7% more of the counselors with college training than of those without college training reported such efforts.

It was noted above that not quite 25% of the 561 laymen who endeavored to counsel with other individuals said they had tried to make some use of knowledge from reading on psychology or the social sciences. However, there was a difference of about 7% in favor of the younger over the older laymen; a difference of about 12.5% in favor of those *quite active* in the church during adolescence over those *less active*; and a very large difference of more than 24.5% in favor of

* On the whole, there was little difference between the younger and older laymen and the college-trained and non-college laymen in the proportion of each who reported making calls at homes or businesses for the purposes listed. However, over 8% more of the older laymen said they had made calls to help in difficulties. It should be noted also that nearly 13% more of the *non-college* laymen said they had tried to be friendly to the new or strange at church.

the college-trained laymen over the non-college laymen (36.5% of college-trained; 11.8% of non-college — the difference is 7.5 times the standard error). While a difference might be expected in favor of those who had attended college, the fact that less than 12% of the non-college laymen who had made attempts to counsel with others considered that they had made any use of modern resources for an understanding of persons and of social factors in their problems should be a matter of concern to the ministers and official leadership of these and similar churches.

B. Personal Understanding Sought by Lay Leaders in Their Leadership of Groups

1.

It was inferred in the previous discussion that no true division can be made between work with groups and work with individuals, at least in separating the latter from the former. One of the first articles in the creed of educational and religious educational leaders of today is that nothing very fundamental can be accomplished with a group without attention to individual members of the group and a considerable degree of personal knowledge of the needs, experiences, attitudes, and interests of the members.

No more important advice can be given to the teachers of children and adolescents than "Get to know the members of your groups." But the advice applies equally well to the leader of adults, the teacher or president of a group or organization, or leader of a section of an organization who would accomplish results of a personal or social and religious nature which go deeper than the surface of things.

Similarly, the teacher or president of a group or the chairman of a committee who would give significant guidance in

relation to a problem or situation faced by the group can do so only on the basis of a personal knowledge of the actual facts involved in the problem or situation.

For this reason the investigation of the efforts of the special group leaders to gain this personal understanding of individuals in their group and of problem-situations faced by their group adds data of considerable value to the picture of lay leadership in these 82 churches. Each of 520 individuals among the 1001 laymen in the study had been a leader or teacher of at least one children's or adolescent group during the period reported on. Each of 317 laymen had been the teacher, president, or section leader of at least one adult group. Each of them reported on their efforts in connection with each place of responsibility listed.

The responses of the 520 leaders of youth showed the following:

298, or 57.5% of the 520, reported some special efforts to discover the needs, experiences, attitudes, or interests of their group members.

55% of these said they had made some study of psychology or the social sciences in connection with the above efforts, or had tried to use knowledge from previous reading on the same.

192, or 37% of the 520, reported special efforts to discover the actual facts of some situation-problem with which the group was concerned.

59% of these said they had tried to make some use of reading on psychology or the social sciences in connection with these efforts.

184, or 35.5%, failed to report either of the above.

In contrast with the data above, relating to leaders of youth, only 43.5% of the 317 group leaders of adults reported any special efforts to discover the needs, experiences, attitudes, or interests of members of their group as a basis for their

leadership of the group or for their relationships with members of the group. Thus, over 42% of the leaders of children and adolescents, and over 56% of the group leaders of adults apparently did *not* make any such special efforts.

Although no facts are available to show whether these latter proportions are higher or lower than would be found in a large representative sample of such group leaders in Protestant churches generally, it is probable that the proportions (who failed to make such efforts) would be considerably higher. Whether or not this is true, the need for the training of laymen in the fundamentals of leadership in social-religious work is revealed very clearly.

This judgment is reinforced by the fact that only slightly over 50% of the group leaders of adults reported any special personal endeavor to seek out the actual facts of any situation-problem with which their group had been concerned. The data given above have already shown that 63% of the group leaders of children and adolescents apparently had made no special efforts of this nature. These negative responses would seem to indicate either a lack of appreciation of the fundamental principles of effective group leadership or a lack of willingness to make the effort to follow them. Although the positive responses do not show the extent or effectiveness of these efforts to discover real needs and interests or the actual facts of problems faced, they do indicate at least a realization of the importance of such efforts and an attitude implying that some degree of effort had been made.

It was also noted above that only 55% of the group leaders of youth who reported special efforts to discover the needs and interests of their group members said they had tried to study or make use of reading on psychology or the social sciences in this connection. This was true of 51% of the group leaders of adults. These proportions also are probably higher than

would be true of group leaders in the churches generally. Yet it would seem that, with all the literature that is available in popularized form, at least some effort to make use of the contributions of modern knowledge as to an understanding of human personality and society ought to be expected of every individual who undertakes the leadership of a group with the purpose of accomplishing results of social and religious value.

2.

The reports of the 520 leaders of youth show that, on the basis of the present situation as to leadership training in these churches, certain kinds of leaders are more likely than others to have the point of view which would influence them to seek special understanding of personal and social factors in the leadership of a group.

An examination of the three factors in training and experience which have been dealt with thus far appears to show that the factor of academic training is the most important of the three. About 64% of the college-trained leaders reported special efforts to discover the needs, attitudes, and interests of their group, and 63% of these said they had tried to make use of their reading on psychology or the social sciences in that connection. On the other hand, only 50% of the non-college leaders claimed to have made special efforts to discover the needs and interests of their group, and only 37.5% of these considered they had tried to make any use of reading on psychology, etc. While these facts should have some bearing on the selection of leaders of youth in these churches, they have an even greater significance in showing the need for training. Even the proportions of the college-trained leaders are far too low. (The exact data on the differences discussed in this section are shown in Table 10, Appendix to this chapter.)

It was also found that the difference as to the proportion who had tried to discover real needs and interests between the leaders who had been *quite active* and those *less active* in adolescence was only slightly smaller than the above, but among *these* leaders who had tried to investigate real needs and interests there was only 6.5% difference between those *quite active* and those *less active* in adolescence in the proportion who tried to make some use of reading on psychology, etc. This is in contrast to the 25.5% difference above between the college-trained and non-college leaders of youth. There was also a material difference in each instance in favor of the younger leaders of youth over the older leaders. (Although these differences with respect to age are over 8%, they are not statistically significant, since a total of only 520 is involved in one case, and 298 in the other.) *

If the differences above were known in terms of combinations of the factors involved, they would be more valuable as a means of predicting the probable attitudes and points of view of leaders in group work in terms of their training and experience. To this end a special study was made of the background of training and experience of the 298 leaders who claimed to have made some special investigation of the real needs, interests, and attitudes of their group, in comparison with the training and experience of the total of 520 leaders. The exact data are shown in Table 11, in the Appendix to this chapter, together with an explanation of the differences shown in the table.

On the basis of these data, it was found that the only combinations involving two factors which offer a positive predic-

* It may be seen in Table 10 that 43.5% each of the non-college leaders and of those *less active* in adolescence did not report *either* any effort to investigate real needs and interests or actual facts of situations faced by their group. This was true of only 27.5% each of the college-trained leaders and of those *quite active* in adolescence.

tion (greater than that for the average) of appreciation of this fundamental of effective group leadership are those of *college training*, with *greater church activity in adolescence*, and *college training* with *younger age*. These three factors combined make by far the most significant combination of three factors. No combination with *non-college* offers a positive prediction, even with the factors *younger*, *quite active*. Only one combination with *college* offers any negative prediction, that with *older*, *less active*.

However, it may be noted that all the negative differences are small, and no positive difference is as much as three times its standard error.* For this reason these findings should be viewed with some caution. Yet a statistically significant difference was shown in the preliminary tabulation between the proportion of the college-trained leaders who reported leadership of this character and that of the non-college leaders, even including among the college-trained leaders those who are older and were *less active* in adolescence. A statistically significant difference in proportion was also found on the whole between those who were *quite active* and those *less active* in adolescence.

On the basis of these findings, ministers of these and similar churches seeking to discover those who are giving leadership of this character would be more likely to find them among the college-trained leaders of children and adolescents than among the non-college leaders. They would be still more likely to find them among the college-trained leaders who were *quite active* in church affairs during adolescence. They would consider carefully before choosing from among workers in the church those without college training who are older, or who

* This is due in part to the fact that only 520 cases are involved in the total, making the standard errors much larger than they would be if 1000 cases were involved.

were *less active* in the church in adolescence, or any older layman who was *less active* in adolescence.

An investigation was also made of the training and experience of the 317 presidents, section leaders, and teachers of adult groups in relation to leadership that includes efforts to discover the real needs, attitudes, and interests of a group as a basis for procedure and for helping individuals in the group. Approximately the same pattern of relationships was found as shown previously among leaders of youth. (See Table 10 in the Appendix to this chapter.) The chief point of variation is that here the difference between the group with college training and those without college training is due entirely to the relatively high percentage of those with three to four years of college. In this instance those with one or two years of college had no higher proportion than those without college training.

This chapter has dealt with the character of the leadership of laymen in these churches as shown by their relationships with other individuals, and, on the part of group leaders, by their personal efforts to gain understanding of the needs, attitudes, and interests of group members and of concrete problems faced by their group. Probably the outstanding result of this investigation has been to show the great need for the special training of laymen, irrespective of their background of general training and experience, although more can be expected from those with certain backgrounds than from others. There is special need that laymen, particularly those who take group leadership, should be led to realize the primary importance of gaining an understanding of individuals, and of making use of the resources of knowledge that are available concerning the nature of persons and of social factors in the making of personality.

CHAPTER IX

METHOD AND POINT OF VIEW IN TEACHING

A. The Place of the Teacher

THE purpose of leadership training in the churches until a few years ago was primarily the training of teachers for the Sunday-school. In fact, only in comparatively recent years has the term "leadership training" been used widely as a substitute for "teacher training." * The newer term "leadership training" is in part a reflection of the broader purpose of the program of lay training which has been developed within the last two decades, mostly within the last decade, by denominational, interdenominational, and local church efforts. Leadership training is now being thought of in terms of leadership for the church as a whole.

This broader purpose is reflected also in the newer term the "Church School," which has replaced "Sunday School" in many churches. Although the church school in some churches is simply a renamed Sunday-school, the new name has frequently meant the broadening of the church's Sunday and week-day contacts with its children and young people, and the inclusion of all activities of its children and young people not only as parts of the educational program of the church, but as parts of the church school.

Although in many churches the church school means the

* See Chapter II, especially Section B, for a full discussion of this subject.

work with children and young people, with perhaps a few Sunday-morning classes for adults thrown in, its scope in other churches is still broader. In these, not only are adult Sunday classes very active organizations, but there are from time to time many "educational" activities and groups for adults through the week. All these are included in the adult department of the church school.

But a still further step is being urged: to think of all activities and programs and groups and services as part of the church's educational work, or to think of them as potentially *educational* and to try to make them so. This means simply that all activities and services, and indeed all aspects of its work, should be concerned with and should make some contribution to the growth of its members in the Christian life. This ideal is expressed in the slogan of the Toronto Convention of the International Council of Religious Education in 1930: "Every Church a School in Christian Living." According to this ideal there should be no church-school organization *separate* from the church, but every age department of the church school should be the church at work.

Even though this ideal should come to be realized widely in the churches, it would still be true that a central problem will be the development of teaching leaders for groups organized specifically for educational purposes, some of them having their principal meeting on Sundays and some at other times. More than any others these leaders need an understanding of life processes and of the methods by which children, youth, and adults can be helped to grow in the moral and religious quality of their living.

For this reason a study of the leadership and of the training and experience of the teachers and supervisors of specifically educational groups was of special importance as a part of the picture of lay leadership in the 82 churches of the

study. A portion of the picture has already been shown in the special study of the 520 leaders of children and adolescents, and the 317 teachers and presidents of adult groups, in their efforts to gain a personal understanding of the needs, interests, and attitudes of group members, and of problems faced by their groups.

B. Criteria of Teaching

What methods and points of view in their use of the main teaching period did these leaders have? To what extent did they hold points of view favorable to methods more likely to produce changes in living, in personal character, and social relationships; and how far did they try to use those methods?

To secure data that would at least be indices of the method and point of view of each teacher, the following questions were asked in section B of the questionnaire check-list:

1. *a.* Have you tried most of the time to hold the attention of your group to *your* exposition of the lesson?
b. Have you tried chiefly to draw out participation or discussion from your group? Have you usually had participation or discussion at least half the lesson period?
2. *a.* Have you usually followed closely the lesson course assigned?
b. Have you examined a variety of teaching materials, choosing what is related to your group's interests and needs? Have you taught without using any one set text or series of lessons?
3. Have you developed your lessons around what your group was doing or making?

In asking these questions it was assumed that the point of view expressed by "have tried chiefly to draw out participation or discussion from group" (1*b*) is preferable to "have tried most of time to hold attention of group to my own

exposition of the lesson" (1a); that "have examined a variety of teaching materials, choosing what is related to the group's interests and needs" (2b) is preferable to "have usually followed closely the lesson course assigned" (2a), and that at least some definite use of (3) — "have developed lessons around what my group was doing or making" — is very desirable. These criteria of good teaching are so widely supported in all modern religious educational literature as approved by the International Council and the religious education divisions of the denominations that no defense of them seems necessary.

Although an affirmative response on the questionnaire with reference to use of any one of these approved methods does not show how effectively the method was used, it does indicate at least an appreciation of this method as a characteristic of good teaching, and the probability that the teacher at least attempted to use it in preference to some other.

The 1001 laymen contained 323 individuals who listed at least one adolescent group which they had led; and 291 of these answered the questions asked above, indicating that they had been *teachers*, rather than non-teaching superintendents or leaders only of special activities.

These 291 teachers of adolescents indicated the following replies, as shown also in Table 12, Appendix to Chapter IX.

- A. 41, or 14%, reported trying most of time to hold attention of group to own exposition of the lesson, and usually followed closely the assigned lesson course (1a and 2a).
- B. 29, or 10%, reported using chiefly own exposition of the lesson, but examined a variety of materials, choosing what was related to needs and interests of group (1a and 2b).
- C. 221, or 76%, reported trying chiefly to draw out participation or discussion (1b).

- D. 96, or 33%, reported following closely lesson course assigned, but not developing lessons around what group was doing or making (2a, and not 3).
- E. 49, or 17%, reported usually following closely the lesson course assigned, and developing lessons around what group was doing or making (2a and 3).
- F. 146, or 50%, reported examining a variety of materials, choosing what related to group's needs and interests, rather than usually following assigned lessons closely (2b).
- G. 105, or 36%, reported developing lessons around what the group was doing or making (3).
- H. 58, or 20%, reported all of the approved methods in 1b, 2b, and 3.
- I. 166, or 57%, reported a combination of at least two of these methods, indicating a "generally more life-centered point of view" (1b, and 2b or 3 or both).

The 1001 laymen included also 239 individuals who listed at least one children's group which they had led, and 221 of these answered the questions above on teaching method. In addition, 144 leaders of adult groups answered these questions in connection with an adult group. The replies of these teachers of children and teachers of adults may be noted in Table 12, along with those of the teachers of adolescents.

A special study was made of the use reported by these teachers of two of the above combinations of points of view in teaching. Since so few (only 20%) indicated all three of the approved methods or points of view, combination *I* was chosen as a positive criterion of teaching that is more "life-centered," and therefore has a greater chance of influencing living and character and social relationships than methods in contrast to it. This is as follows: "seeking primarily to draw out active participation from members of group (rather than primarily to hold attention to one's own exposition); seek-

ing out a variety of teaching resources based on interests and needs of the group (rather than following closely an assigned lesson course); or if using an assigned lesson course, using one that develops the teaching to some extent around what members of the group are doing or making."

Combination *D* was chosen as a negative criterion of "life-centered" teaching, as follows: "usually followed closely an assigned lesson course, which as far as indicated was not developed in any appreciable degree around activities of the group." The teachers who indicated combination *B* (1*a* and 2*b*) were not included under either criterion.

It may be noted from Table 12 that the teachers of children apparently were somewhat less progressive in their point of view than the teachers of adolescents. It is revealing of the standards of teaching in these churches, which as a whole are probably well above the average in the development of their educational work, that nearly 40% of the teachers of children reported that as a usual practice they followed closely assigned lesson-courses which apparently were not developed in any appreciable degree around what the group was doing or making; and that they made no special effort to search for resources, other than in the materials provided, to meet the needs and interests of their group. This was true apparently of about the same proportion of teachers of adults as teachers of children, but of about 6.5% fewer of the teachers of adolescents than of teachers of children.

With one exception, to each of the criteria of a more "life-centered" method given in Table 12 more of the teachers of adolescents gave a positive response than of teachers of children or of adults.* This "superiority" of the teachers of ado-

* The exception is that a few more of the teachers of children indicated use of lessons developed around group activities. This is due probably to more handwork and to the fact that materials for children are generally more activity-centered.

lescents is reflected in the proportions of the teachers in each group who indicated the combination of methods in the positive criterion selected for special study (57% of teachers of adolescents; 50% of teachers of children; 47% of teachers of adults).

C. The Bearing of Factors in Training and Experience

What evidence can be discovered from this sample of 291 teachers of adolescents, 221 teachers of children, and 144 teachers of adults that laymen with certain kinds of background in experience and training are more likely to give teacher-leadership here characterized as "generally more life-centered" than leaders with other kinds of previous experience and training?

If it is truly desirable for ministers and educational leaders of these and similar churches to know where to look among their leaders for those whose insight and point of view would lead them to adopt a more life-centered method of teaching, it is a matter of some importance to try to find out what kind of individuals predominate among those teachers in these churches who have at least some measure of insight and understanding upon which any effective use of such a method must be based.

As a preliminary step it is necessary to know the background of training and experience of these teachers. As shown in Table 14 (in Appendix, Chapter IX), the distribution of the three factors in training and experience dealt with thus far was not quite the same among the 291 teachers of adolescents as in the total group of 1001 laymen: *

- (1) About 56.5% were younger (20-40), rather than older.

* The distribution according to amount of special leadership training is shown in Section D of this chapter.

- (2) About 58% had been *quite active* in church in adolescence.
- (3) About 58% had had some college training.
- (4) More in proportion of the non-college group had been *quite active* in adolescence than of the college-trained teachers (62% against 54%).
- (5) A few more of the college-trained teachers were younger than of the non-college teachers (60% against 52%).

Among the 221 teachers of children the distribution was as follows:

- (1) About 71% were younger.
- (2) About 59% had been *quite active* in church in adolescence.
- (3) About 55% had had some college training.
- (4) Considerably more of the non-college group had been *quite active* in adolescence than of the college-trained teachers (65% against 55%).
- (5) The same proportion of the college-trained group were younger as of the non-college group.

According to the data shown in Table 13 (Appendix, Chapter IX) teachers of adolescents in these churches who were *quite active* in the church during adolescence, or who have had some college training, are very much more likely to have a "generally more life-centered" point of view in teaching, and very much less likely to follow a stereotyped, traditional method, than are those who were *less active*, or have had no college training. The differences shown vary from 13% to 18%, and are all statistically significant. A much smaller difference is shown in favor of the younger teachers over the older (about 7.5%, and not statistically significant).

Among teachers of children, neither the factor of greater church activity in adolescence nor of age appears to have

much significance. On the other hand, the factor of college training appears to be of very great significance. The difference between the college-trained group and the non-college group on each of the criteria is about 20%.

As previously reported, 166 teachers of adolescents indicated a combination of aims and points of view in line with a "generally more life-centered" method of teaching. The various combinations of training and experience in the background of these teachers were compared with the training and experience of the total group of 291. According to Table 14 (Appendix to Chapter IX), this comparison shows a marked contrast between college-trained leaders who have been *quite active* in adolescence and non-college leaders who have been *less active*, as to probability of a "more life-centered" method of teaching. Among the first group, the younger leaders show the largest probability, and in the latter group, the older leaders show by far the least probability.

Although the data produced by this method of comparison with the *average* do not show statistically significant differences from the average, some consideration for their value can be argued on the ground that the larger differences would have been statistically significant if based on a combined total of 1000, instead of 291. The numbers involved here are very small, but the data correspond to general pattern of relationships found to be characteristic with respect to the other aspects of leadership when the total of 1001 is involved. As has already been pointed out, the differences shown by the method used in Table 13 are statistically significant, for example, between the college-trained and the non-college leaders. Conclusions may be drawn from these findings which have value according to the weight put upon the evidence of this sample.

Depending on this evidence, the ministers and officials of

these churches would look for teachers of adolescents first among the college-trained participants who have been *quite active* in the church during their adolescence, with preference given to the younger people. They would look last among the non-college participants who have been *less active* in the church during adolescence, while by far the least likely to give the kind of leadership under discussion would be the older people among this group.

Table 15 in the Appendix confirms the previous conclusion as to the most fruitful source for the selection of teachers of children. According to the evidence of the 221 teachers of children in this study, college training is far more important than either of the other factors. It appears from this table that workers in these churches with some college training, even though they were *less active* in adolescence, are far more likely to have a point of view favorable to life-centered teaching than those who were *quite active* in the church in adolescence, but did not go to college.*

D. The Bearing of Special Leadership Training

Since the foremost aim of the leadership-training curriculum of the churches and their agencies has been the training of teachers for the Church School, it is desirable to investigate at this point the relation of "amount of leadership training" to the teaching method of the teachers in this study, rather than in Chapter XI, which deals with leadership training in relation to certain aspects of the leadership of the total group. As was implied in Chapter II in discussing the development of the church's special program of leadership training, it has been assumed that teachers who have taken

* Among teachers of adults, the pattern of relationships between teaching method and factors in training and experience was found to be very similar to that among teachers of adolescents.

courses are very much more likely than others to be using the life-centered methods stressed by the leaders of religious education.

The amount of leadership training taken by the teachers of adolescents, children, and adults, was as follows:

35.5% of the 256 teachers of adolescents * had taken one or more courses or conferences. About 14% had taken five or more courses, or their equivalent.

20% had done special reading in books approved for leadership-training courses or had attended special lecture-discussion series, but reported no courses.

44.5% did not report any special attention to leadership training.

45.5% of the 186 teachers of children had taken one or more courses or conferences.

17.5% had done special reading, etc.

37% did not report any special leadership training.

35.5% of the 127 teachers of adults had taken one or more courses or conferences.

27% had done special reading, etc.

37.5% did not report any special leadership training.

In view of the marked superiority of the group of college-trained teachers over the non-college teachers, it is of interest to note that considerably more of the non-college teachers of adolescents had taken courses than of the college-trained teachers (44.5% against 29.5%). Although the college-trained teachers of children were greatly superior to the non-college teachers in terms of the criteria used, a few more of the latter had taken courses than of the former (46% against 43%).

* A smaller number of teachers are included here in each group than in the previous section. Those omitted did not answer this page of the questionnaire. See chapter IV, footnote p. 63. Probably most of those omitted had no special leadership training to report.

The accompanying table (Table 16) shows the relation of amount of their leadership training to teaching method. It is apparent that there is a great difference between the group of teachers of children and adolescents who had taken courses and those who had not taken courses, even including among the latter those who reported special reading or other informal attention to leadership training. The differences are especially large (about 35%) between the teachers of children and the teachers of adults who had taken courses and those who did not report any attention at all to leadership training.

TABLE 16.—Differences in the proportions of teachers who indicated a "generally more life-centered" method of teaching in accordance with differences in amount of their special leadership training.

| | 256 Teachers of Adolescents | 186 Teachers of Children | 127 Teachers of Adults |
|---|-----------------------------------|--------------------------------|------------------------------|
| Took courses (91) | 70.5 | (84) 66.5 | (45) 62.5 |
| No courses (165) | 51.5 | (102) 35.5 | |
| | <u>19.0</u> | <u>31.0</u> | |
| Difference ÷ S.E. | 3.2 | 5.0 | |
| No courses, but reading, etc. (70) | 54.0 | (33) 48.5 | (34) 56.0 |
| None at all (95) | 50.5 | (69) 29.0 | (48) 29.5 |

A separate tabulation was made of the college-trained teachers and the non-college teachers according to the amount of leadership training of each. It was found that in every case an appreciably larger proportion of the college-trained teachers reported a more life-centered method of teaching than of the non-college teachers with a corresponding amount of special leadership training. This was true of 83.5% of the college-trained teachers of adolescents who had taken courses or conferences in the leadership training curriculum, and of only 58% of the non-college teachers who had taken courses.

Since 149 of the 256 teachers of adolescents reported a "generally more life-centered" method of teaching, their background of training and experience was compared with that of the total group of 256, this time including the factor of leadership training in terms of courses. This comparison (shown in Table 17, Appendix to Chapter IX), bears out the foregoing findings that in these churches college-trained laymen who have taken any courses offer by far the best possibilities as teachers in terms of this criterion of teaching excellence (that is, grouping together both younger and older, and both *quite active* and *less active*). It was found that the special group of 149 and the total of 256 contained exactly the same proportion of teachers who had taken courses but lacked college training. The special group of 149 contained a very slightly smaller proportion of teachers with college training, but who had taken no courses, than did the total group of 256. On the other hand, this group of "superior" teachers contained a considerably smaller proportion of laymen without college training and without courses than did the total group (17.4% compared with 23.8%).

Among those without college training, only the younger teachers who had taken courses or those *quite active* in adolescence who had taken courses were found in even slightly larger proportions among the "superior" teachers than in the total group. Among those without courses in leadership training, only the younger college-trained teachers or the college-trained teachers who had been *quite active* in the church in adolescence were found in larger proportions among the special teachers than in the total group.

Two other points may be noted. Among the college-trained teachers who had taken courses, the older teachers apparently had a somewhat better record than the younger teachers. As might be expected, those who had been *quite*

active in adolescence among these college-trained teachers with courses had a somewhat better record than those *less active*. Among the non-college teachers who had taken no courses, there was no appreciable difference between those who had been *quite active* and those *less active* in adolescence, or between the younger and older teachers. Although the data shown in this table do not produce statistically significant differences (for the same reasons as given in the previous section), the differences found when the factors are taken one at a time do have statistical significance.

E. Predicting Teaching Method and Point of View

To sum up, the evidence of this sample would seem to indicate that the chief factors offering a basis for positive prediction of points of view favorable to life-centered teaching are *college training* and *special leadership training* and these in combination, although among teachers of adolescents the degree of participation and leadership in a church program of activities during youth seems to make a difference. A slight basis seems to be offered for favoring younger laymen over older laymen with reference to life-centered teaching among adolescents (not children); but this is not true among college-trained leaders who have had any courses in leadership training. The chief factors offering a basis for negative prediction of points of view favorable to life-centered teaching are *lack of college training* and *lack of special courses* and these in combination. On the whole, there was little difference between the college-trained group who had taken no courses and the non-college group who took courses.

It should not be inferred that the data of this study offer evidence that the regular courses of the Standard Leadership Training Curriculum have been superior necessarily as a

means of helping laymen to do more creative teaching to the more informal types of training procedures, such as weekly or monthly conferences in the local church to discuss problems in teaching or books in the field of leadership training; or the individual supervision of actual teaching by an experienced leader and the encouragement of individual reading. The teachers who had, on the average, several courses or conferences probably had had fully as much of the informal extra-course type of training as those who reported no courses, but did have some of the informal type of training. It is probably true also that the courses which were more effective in influencing points of view in teaching involved the more informal procedures.*

* See full discussion of this question in Chapter II, p. 25, ff.

CHAPTER X

BREADTH OF LEADERSHIP INTERESTS AND USE OF RESOURCES AS REPORTED BY LAY LEADERS

A. Character of Leadership in Terms of Interests and Resources

LAY leadership in the eighty-two churches of this study has been depicted in preceding chapters chiefly in terms of the leadership activities or skills which laymen are attempting to employ in carrying out responsibilities in the church's work. It has been shown that a large number of laymen in these churches are engaging in a considerable variety of activities that involve skills in social and religious leadership.

That this is true in these and many other churches creates the major problem of lay leadership with which this study is concerned. Without doubt a need exists in these, as in most churches, for securing a greater number of laymen who will give more of their time and energy to the ends and enterprises of the church. Perhaps Brunner's description of how every available member was used in certain of the churches he studied presents an ideal for many if not most churches.* Yet an even more important problem is that of securing activity which is significant and effective. The value and effectiveness of all this lay activity in the church is determined less by its volume and variety than by the insights, points of view, ap-

* See Chapter II, page 17. See also Shaver's view on page 21 that every new member should be pledged to some definite responsibility or service in the church.

preciations, breadth of interests, and use of resources which accompany or lie behind it.

Although the preceding chapters have dealt first with lay leadership in terms of certain specific kinds of activities and of the amount and variety of the activities which laymen are being called on or are attempting to employ in connection with the church's work, the more definitely qualitative aspects of leadership have also been dealt with. These chapters have also indicated the extent to which the laymen reported desirable insights and points of view in connection with certain of these activities. They have shown to what extent these laymen reported efforts to make use of certain resource areas in certain connections, as in worship and dramatics, in leadership with individuals, and in attempts to gain personal understanding in group leadership, and in teaching.

The purpose of this chapter is to complete the picture of the leadership of laymen in the churches of the study by a summary account of their reported use in their *total* leadership of resource areas and interests which are of special significance in social and religious aspects of the church's work.

It is recognized that an entirely objective account of the insights, interests, and points of view, or of the use made of resources of recorded knowledge and experience which actually determined the quality of leadership of these laymen is not possible, at least by the method of securing data used in this study. The following procedure was adopted in order to secure as accurate a report as possible from the laymen as to the materials and resources which they had included in their active relationship with the work of the church (though not necessarily their total range of life interests in these areas, or use of them).

A list of twenty "resource areas" or areas of interest were listed in section *D* of the check-list. (Certain of these are

duplicated in sections *E* and *F*.) The laymen were asked to consider which of these resource areas they had "studied or read in preparation, or from which they had made definite use of ideas gained from previous reading or experience" — in connection with the leadership activities which they had previously checked in relation to each responsibility listed. Their reports indicated what they considered they had included in the connections specified.

Although it is possible that some reported more than they had given serious attention to and others had forgotten certain materials or resources to which they had given some attention in their activities as checked in the questionnaire, it is sure that in general those who did make definite and effective use of any one of these resource areas are to be found among those who made an affirmative response to the item in question. Every affirmative response indicated at least a positive appreciation of the importance of that item in the connection specified. Lack of response to an item indicated that the layman either had no positive interest in the area in connection with the work of the church, or that he had not been called on to attempt any use of this area in connection with the church.

These resource areas or areas of interest may be divided into three groups. First, three areas of recorded Christian or religious experience and thought (as shown on pp. 137-8): the Bible and writings directly concerned with characters and teaching in the Bible; the history of Christianity, the Church, and missions; Christian thinking on the application of Christian ethics to social problems. Secondly, a number of areas of recorded experience and thought less specifically and exclusively Christian (as shown on p. 142): psychology, sociology, or social science, philosophy, theology, characters and events

of general history, great literature, and the physical sciences. The third group (shown on p. 145) listed items asking whether the activities previously checked had included use of or attention to: problems or enterprises of the local community or local church in the community; national or world-wide problems or enterprises of the church; world problems or events in general.

B. Use of Christian Resource Areas

To what extent do those who are participating actively in some part of the church's work consider that their leadership activities in this connection have involved definite study of or use of reading on specifically Christian resource areas? This should be a matter of concern to ministers and other leaders of the church. The following proportions were found among these 1001 laymen.

622, or 62%, indicated some definite study or use of the Bible, or materials dealing with characters and teachings from the Bible, including: the life of Jesus, teachings of Jesus, Jesus' meaning for today, other characters and teachings from New Testament; characters and teachings from the Old Testament. Only a very few indicated the last two items who did not also indicate one of the first three.

80% of 323 leaders of adolescents indicated some direct use of Bible materials, including 32 who were not "teachers."

333, or 33.5%, indicated study or use of reading on history of Christianity, the Church, missions.

42% of 323 leaders of adolescents indicated the same in connection with adolescents.

331, or 33%, indicated Christian ethics applied to social problems.

- 42.5% of 323 leaders of adolescents indicated the same in connection with adolescents.
- 210, or 21%, indicated both Christian history and Christian social ethics.
- 454, or 45.5%, indicated either or both.
- 58.5% of 323 leaders of adolescents indicated either or both.
- 188, or 19%, did not indicate either of above, but did indicate some direct use of Bible materials.
- 359, or 36%, did not indicate any of the above.
- 14.5% of 323 leaders of adolescents did not indicate any of the above.

Although a larger number of laymen indicated some use of the Bible than any of the other resource areas in this or the other groups, it is worthy of note that so large a number (38%) apparently did not consider that their total leadership activities in the church during the previous three to four years had involved definite use of such materials dealing with characters or teachings from the Bible; also that 36% did not indicate attempted use of any of these specifically Christian resource areas.

In Chapter VI, on "Range of Leadership Activities," it was shown that certain factors in training and experience have a more or less marked positive relationship to the degree of activity or the range of activities attempted in leadership (*See* pp. 90, 92). Assuming that the leadership of the 210 who indicated both Christian history and Christian ethics as applied to social problems, or the leadership of the 331 who indicated the latter, had on the whole certain qualitative characteristics of considerable significance not possessed on the whole by the others, it would be of value to know whether the foregoing factors in training and experience have a greater or smaller positive relationship to these more *qualitative* characteristics than they have to range of activities attempted.

It may be seen by comparing the data of the accompanying table (Table 18) with the data on p. 92 in Chapter VI that

TABLE 18.—Differences in the proportions of lay leaders who reported leadership activities involving study or attempted use of various specifically Christian resource areas—in accordance with certain differences in training and experience.

| 1000 Lay Leaders | History of Christianity, etc. | Christian Social Ethics | Either or both | Bible Materials | Bible only | None of these |
|---|-------------------------------|-------------------------|----------------|-----------------|-------------|---------------|
| Younger (453) | 35.5 | 39.5 | 51.9 | 70.2 | 21.2 | 26.9 |
| Older (548) | 31.3 | 27.7 | 40.0 | 55.3 | 16.8 | 43.2 |
| | <u>4.2</u> | <u>11.8</u> | <u>11.9</u> | <u>14.9</u> | <u>4.4</u> | <u>—16.3</u> |
| Diff. ÷ S.E. | 1.5 | 4.0 | 3.8 | 5.3 | 1.8 | —5.6 |
| College (487) | 40.5 | 42.9 | 55.8 | 72.3 | 16.1 | 28.1 |
| Non-college (514) .. | 26.5 | 23.9 | 35.5 | 54.3 | 21.4 | 43.1 |
| | <u>14.0</u> | <u>19.0</u> | <u>20.3</u> | <u>18.0</u> | <u>—5.3</u> | <u>—15.0</u> |
| Diff. ÷ S.E. | 4.8 | 6.5 | 6.7 | 6.4 | —2.2 | —5.1 |
| <hr style="border-top: 1px dashed black;"/> | | | | | | |
| 323 Leaders of Adolescents | | | | | | |
| Younger (182) | 39.0 | 45.1 | 57.1 | 81.6 | 28.0 | 14.7 |
| Older (141) | 46.1 | 39.9 | 59.6 | 78.2 | 26.0 | 14.2 |
| | <u>—7.1</u> | <u>5.2</u> | <u>—2.5</u> | <u>3.4</u> | <u>2.0</u> | <u>0.5</u> |
| College (170) | 46.5 | 48.2 | 65.3 | 82.6 | 24.1 | 10.6 |
| Non-college (153) ... | 37.2 | 36.6 | 50.3 | 77.4 | 30.6 | 18.9 |
| | <u>9.3</u> | <u>11.6</u> | <u>15.0</u> | <u>5.2</u> | <u>—6.5</u> | <u>—8.3</u> |
| Quite Active (188)... | | | 62.2 | | | 12.2 |
| Less Active (135)... | | | 51.8 | | | 17.7 |
| | | | <u>10.4</u> | | | <u>—5.5</u> |

in both instances the differences between the younger laymen and the older are fairly large in favor of the former, and are

approximately equivalent in size. An exception is that there is comparatively little difference between younger and older as to the proportion who reported use of materials from Christian history. It may also be noted that the differences between younger and older among leaders of adolescents are fairly small in Table 18, as they were also shown to be according to the measure of range of activities. In fact, an appreciably larger proportion of the older teachers of adolescents than of the younger reported use of the history of Christianity, etc. It is probably true that the "superiority" of the younger group in the total over the older as to the use of these resource areas is due in part to the much larger number of teachers of children and adolescents among the former. Yet the low proportion of the older leaders (55%) who considered they had made some definite use of characters and teachings from the Bible in connection with their total responsibilities and active efforts in the work of the church seems rather contrary to the supposed greater concern of the older people for the use of the Bible.

Similarly, the differences between the proportions of those *quite active* in adolescence and of those *less active* who reported use of these various resource areas were about equivalent to the differences with respect to range of activities attempted. In both instances they are quite large. The differences between those *quite active* and those *less active* in adolescence are not shown in Table 18, but about 21% more of the former than of the latter said they had tried to make use of reading on Christian ethics applied to social problems.

In contrast, an inspection of these two sets of data shows that the difference between the college-trained and the non-college group is very much greater with respect to reported use of these Christian resource areas than with reference to range of activities attempted in leadership. Although the

laymen who had attended college did not employ a much wider range of activities than the non-college laymen, a very much larger number of the former than of the latter said they had tried to use each of these Christian resource areas in their leadership (from 5 to 7 times the standard error of the difference). The difference between college-trained and non-college with reference to use of materials from Christian history and Christian ethics applied to social problems is nearly as large among leaders of adolescents (15%) as in the total group, and is even larger than the difference between the *quite active* and the *less active* among the leaders of adolescents (10.4%).

A comparison with the training and experience of the total group was made of the factors in training and experience in the background of the 331 laymen who reported special attention in their leadership to Christian ethics applied to social problems to discover what combinations of factors predict leadership of this character. (See Table 19 in the Appendix to Chapter X for the exact data, and for accompanying explanation of data.) This comparison apparently shows in very clear-cut fashion that ministers in these and similar churches may expect to find laymen who will have an appreciation of the importance of giving attention in their church leadership to Christian ethics applied to social problems in proportionately very much larger numbers among college-trained laymen who were *quite active* in the church during adolescence than among any other contrasted group of laymen. The probability of finding leaders with such insight is even greater among the younger laymen of this group.

The evidence from this sample offers little basis for either positive or negative prediction of this characteristic of leadership either among non-college laymen who were *quite active* in adolescence (younger or older), or among college-trained

laymen who were *less active* in adolescence (younger or older). On the other hand, it is indicated quite definitely that non-college laymen who were *less active* in adolescence are relatively quite unlikely to have this characteristic of leadership, and that older laymen with this background are *very* unlikely to have this interest in their leadership. Only 5.7% of the 331 leaders had this combination of training and experience, in contrast with 19.0% of the total group.

C. Use of General Areas of Knowledge

Although the layman's use of the resources of recorded experience and thinking which are specifically Christian may be considered of primary importance with regard to the quality of his leadership in the church, other resource areas, less specifically or exclusively Christian or religious, are also of very great importance. Certain of these areas of general knowledge and recorded human experience, if used at all effectively in connection with responsibilities in the church's work, would probably have a most significant influence on the nature and quality of the leadership of any individual. To what extent did these laymen consider they had needed or had attempted to make use of these resource areas?

The replies of the 1001 laymen showed the following:

308, or 31%, said that in connection with certain leadership activities which they had indicated they had made some study of or used previous reading on "characters and events of general history."

300, or 30%, said the same with reference to "psychology in its bearing on understanding individuals."

195, or 19.5%, said the same with reference to "great literature."

191, or 19%, said the same with reference to "sociology or social science."

161, or 16%, said the same with reference to "philosophy."

89, or 9%, said the same with reference to "theology."

240, or 24%, did not report use in connection with their church activities of any of the resource areas as listed, either specifically Christian or otherwise.

16% of the 800 laymen who had held one or more positions as a teacher, president, chairman, etc., did not report any of the resource areas.

By far the largest number reported attempted use of reading on "characters and events of general history" and on "psychology with reference to understanding individuals" — nearly as many as reported "Christian history" or "Christian ethics applied to social problems." It may be noted in the accompanying table (Table 20) that practically the same pro-

TABLE 20.—Differences in the proportions of lay leaders who reported leadership activities involving study or attempted use of various resource areas not specifically Christian—in accordance with certain differences in training and experience.

| 1001 Lay Leaders | General History | Psychology | Great Literature | Sociology |
|-------------------|-----------------|-------------|------------------|-------------|
| Younger | 30.1 | 30.0 | 24.9 | 23.9 |
| Older | <u>32.4</u> | <u>30.0</u> | <u>15.0</u> | <u>15.1</u> |
| | — 2.3 | .0 | 9.9 | 8.8 |
| Diff. ÷ S.E..... | | | 4.0 | 3.5 |
| College | 40.5 | 41.1 | 27.5 | 28.3 |
| Non-college | <u>21.8</u> | <u>19.4</u> | <u>11.8</u> | <u>10.0</u> |
| | 18.7 | 21.7 | 15.7 | 18.3 |
| Diff. ÷ S.E..... | 6.5 | 7.8 | 6.6 | 7.3 |

| | Philosophy | Theology | None of 20 Resource Areas | Same for 800 Who Held Major Positions |
|------------------|-------------|------------|---------------------------|---------------------------------------|
| Younger | 21.2 | 11.7 | 14.3 | 9.1 |
| Older | <u>11.9</u> | <u>6.5</u> | <u>31.9</u> | <u>22.5</u> |
| | 9.3 | 5.2 | — 17.6 | — 13.4 |
| Diff. ÷ S.E..... | 4.0 | 3.0 | — 6.5 | — 5.8 |
| College | 23.8 | 12.3 | 16.2 | 10.0 |
| Non-college ... | <u>8.7</u> | <u>5.5</u> | <u>31.3</u> | <u>22.2</u> |
| | 15.1 | 6.8 | — 15.1 | — 12.2 |
| Diff. ÷ S.E..... | 6.5 | 4.0 | — 5.5 | — 5.2 |

portion of younger laymen as of older laymen reported these two items. In striking contrast to this are the very large differences between the college-trained and the non-college laymen in the proportion of each who reported these items. The number who reported each of the other four items is considerably smaller, and there is also a fairly large difference in each instance between the younger and the older laymen.

It was noted that about 24% of the total did not check any of the twenty resource areas listed. Yet all of these indicated certain leadership activities, and all were listed by their ministers as having given some leadership in the church.* However, this was true of only 14.5% of the younger leaders and about 16% of the college-trained leaders, in contrast with nearly 32% of the older and of the non-college leaders. That these large differences are not simply a reflection of the fact that more in proportion of the younger than of the older laymen, and more of the college-trained than of the non-college laymen, had held positions as teachers of children and adolescents and, in general, major places of leadership, is shown by the differences among the 800 laymen who had held at least one major place of leadership. These differences were practically as large as in the total group. On the other hand, the differences were very small between younger and older and between college-trained and non-college laymen among the 201 who had *not* held a major place of leadership with youth or adults in the previous three to four years.

D. Interests in Community and World Aspects of Christianity

The last set of resources or areas of interest investigated deals with matters of considerable concern to ministers and other Christian leaders in the Church. To what extent are

* The questionnaire did not ask concerning use of these areas in other connections or in personal living.

laymen engaging in leadership activities in the churches in connection with which they are attempting to deal with the problems of Christian institutions and enterprises in the community or in their world-wide aspects, or with the relation of Christianity itself to the problems of a world society?

The replies of the 1001 laymen to four items in the questionnaire check-list indicated the following situation among these laymen in these churches:

601, or 60%, reported activities involving study of or use of previous reading on either or both "problems and enterprises of the local community or the church in the community," and "national-world problems of the Church or of Christianity."

About 53.5% (470) of 878 leaders with adults and 68% (216) of 317 presidents and teachers of adults reported the same in connection with adults.

About 70.5% (228) of 323 leaders of adolescents reported the same in connection with adolescents.

About 55% of the 601 also reported efforts to use ideas from reading on sociology or Christian social ethics.

About 49% of the 470 leaders with adults, and 55.5% of the 216 major leaders of adult organizations, and 63.5% of the 228 leaders of adolescents reported the same.

169, or 17%, reported activities involving problems or enterprises of local church or community only.

326, or 32.5%, reported activities involving "national or world problems of the Church," or 54% of the 601.

About 27% of all leaders with adults, and 41.5% of all major leaders of adult organizations, and 42.5% of all leaders with adolescents reported the same.

232, or 23%, reported activities involving both "national-world problems of the Church" and "general world problems and events," or 38.5% of the 601.

About 18% of all leaders of adults, and 29.5% of all

major leaders of adult organizations, and 35.5% of all leaders with adolescents reported the same. About 80% (186) of the total of 232 also reported efforts to use ideas from sociology or Christian social ethics.

Although it is not possible to say what degree of serious study or attention to these interests was given by the 601 laymen who reported use of one or the other of these areas in their leadership, or how effectively these ideas were applied, some indication as to the breadth and seriousness of interest of this group is provided by the facts just cited. First, it may be noted that about 55% of the 601 laymen said they had tried also to apply ideas gained from reading on Christian ethics in relation to social problems, or on sociology. (Since practically no one who reported sociology did not also report Christian social ethics, only the latter is mentioned in subsequent interpretation.) Secondly, about 54% of the group reported leadership interests and efforts not only in relation to local problems of the community or the church in the community, but also in relation to national or world-wide problems of the church. Thirdly, 232, or 38.5% of the group, said that in addition they had tried in connection with their leadership activities to apply ideas gained from their reading on general world problems.

In order to show what kind of leaders, in terms of these churches, have inclinations to breadth of interests in this area in their church leadership, Table 21 is presented showing differences in reported interests, both of the total group and of special types of leaders, in accordance with variations in their training and experience.

This table reveals results on the whole quite similar to those shown in Table 18 (Section *B* of this chapter), with respect to use of certain special areas of recorded Christian experience and thinking. The chief exception is that ap-

TABLE 21.—Differences in the proportions of lay leaders who said they had studied or tried to deal with social and religious problems in certain areas in connection with their leadership activities—in accordance with certain differences in their training and experience.

| 1001 Total Lay Leaders | National or World Problems of Church | Also General World Problems | Reading on Christian Social Ethics with Both | No Use Problems of Church or Society, Local or World-wide |
|--|--------------------------------------|-----------------------------|--|---|
| Younger (453) | 34.5 | 25.8 | 23.4 | 33.8 |
| Older (548) | 31.0 | 21.0 | 15.7 | 44.9 |
| | 3.5 | 4.8 | 7.7 | —11.1 |
| Diff. ÷ S.E. | 1.3 | 1.8 | 3.1 | —3.6 |
| College (487) | 39.8 | 29.6 | 26.5 | 31.2 |
| Non-college (514) ... | 25.7 | 17.1 | 12.3 | 48.1 |
| | 14.1 | 12.5 | 14.2 | —16.9 |
| Diff. ÷ S.E. | 4.9 | 4.6 | 6.0 | —4.7 |
| Quite Active (466) .. | 44.0 | 34.1 | 28.1 | 27.9 |
| Less Active (535) ... | 22.8 | 13.6 | 11.4 | 50.5 |
| | 21.2 | 20.5 | 16.5 | —22.6 |
| Diff. ÷ S.E. | 7.5 | 8.0 | 7.0 | —7.3 |
| <hr/> | | | | |
| 317 Major Leaders of Adult Organizations | | | | |
| Younger (145) | 40.7 | 31.7 | 26.9 | 29.0 |
| Older (172) | 41.8 | 27.8 | 21.5 | 34.9 |
| | —1.1 | 3.9 | 5.4 | —5.9 |
| College (164) | 52.4 | 39.6 | 33.5 | 22.6 |
| Non-college (153) ... | 29.4 | 19.0 | 13.7 | 42.5 |
| | 23.0 | 20.6 | 19.8 | —19.9 |
| Quite Active (167) .. | 49.7 | 38.3 | 32.7 | 23.9 |
| Less Active (150) | 32.0 | 20.0 | 15.4 | 41.3 |
| | 17.7 | 18.3 | 17.3 | —17.4 |
| <hr/> | | | | |
| 323 Leaders of Adolescents | | | | |
| Younger (182) | 41.8 | 34.4 | 28.0 | 28.6 |
| Older (141) | 44.0 | 36.4 | 29.1 | 30.5 |
| | —2.2 | —2.0 | —1.1 | —1.9 |
| College (170) | 49.4 | 38.9 | 34.7 | 25.3 |
| Non-college (153) ... | 35.3 | 28.4 | 21.5 | 34.0 |
| | 14.1 | 10.5 | 13.2 | —8.7 |
| Quite Active (185) .. | 49.2 | 38.4 | 34.1 | 26.5 |
| Less Active (138) | 34.6 | 31.2 | 21.0 | 33.3 |
| | 14.6 | 7.2 | 13.1 | —6.8 |

parently the differences between the younger and older laymen as to breadth of interest in world aspects of Christianity are quite small. Yet considerably fewer (11% fewer) of the younger laymen failed to indicate any attempt to deal with the problems of the church or society, either local or worldwide.

The differences between those who had been *quite active* in adolescence and those *less active* are very large (7 to 8 times the standard error in the total group). The differences between the college-trained laymen and the non-college laymen in the total group are also quite large (5 to 6 times the standard error). Among the major leaders of adult organizations and leaders of adolescents the differences between the college-trained and non-college laymen are even larger than with respect to church activity in adolescence.

The final step in this account of the leadership of 1001 laymen in the work of 82 churches and of the relation of three sets of factors in their training and experience to the amount and quality of their leadership is furnished by a comparison of the training and experience of the total group with that of the 232 laymen who reported attempts to deal with both world aspects of the church's work and general world problems on the basis of study or reading on the same. (See Table 22, in the Appendix to Chapter X.)

With certain exceptions, this comparison shows similar relationships to those found among the 331 laymen who reported attention to applied Christian ethics.* (In fact, 80% of this group reported such attention to Christian social ethics.) College-trained laymen who had been *quite active* in adolescence made up over 39% of the 232, as against only 22% of

* One exception is that among the non-college laymen who were *quite active* in adolescence the *older* laymen apparently offer a considerably better choice than the younger laymen. This is also true in smaller degree among the college-trained laymen who were *less active* in adolescence.

the total. Non-college laymen who had been *less active* in adolescence made up only 9.5% of the 232, as against 27% of the total. This comparison also indicates that among participants in the program of these churches by a very large margin the best choice for positive leadership in this area would be among the *younger* college-trained laymen who were *quite active* in adolescence, while by a very large margin the poorest choice would be among the *older* non-college laymen who were *less active* in adolescence.¹

NOTES FOR CHAPTER X

¹ In a special section of the check-list on leadership activities the laymen were asked to report their personal activities and efforts in helping to plan or carry out actual enterprises of *adult groups* related to needs of the church, the community, or society. Of the 878 laymen who reported some leadership with adult groups or committees, 666, or about 76%, reported either helping to advise on plans, or securing needed facts, or participating in the carrying out of enterprises. Table 23 (in the Appendix to Chap. X) shows the extent to which these laymen considered they had tried to apply ideas in this connection, based on (1) the teachings of Jesus, (2) reading on Christian social ethics, (3) study of problems of the local community, (4) study of national-world-problems of the Church, and (5) study of general world problems. The table also shows how all these reported leadership characteristics varied as between the *younger* and *older* laymen, and between the *college-trained* and *non-college* laymen.

CHAPTER XI

THE FACTOR OF SPECIAL LEADERSHIP TRAINING

A.

THREE factors in the previous training and experience of the laymen in this study have been dealt with in relation to various aspects of their leadership in the church. The findings with respect to these factors and combinations of these factors have indicated at least tentative bases for the selection of leaders. A fourth factor in the background of these laymen was also investigated in relation to the character of their leadership — a factor which involves an instrument or agency created by the churches for the direct purpose of improving the quality of lay leadership. This factor is the amount of “training” as provided by the organized curriculum of “leadership training” sponsored by the International Council of Religious Education and by denominational and local church agencies. In terms of the active participants in the work of these churches, what is the relation of *amount of leadership training* to leadership that is characterized by certain desirable qualities?

In the preceding chapters, the significance of this factor has been shown only in relation to the method and point of view in teaching of those who had been teachers in the church school. In Chapter IX a very great contrast was revealed between those teachers of children and of adolescents who had taken *courses* in leadership training or conferences involving similar training and those who had taken no courses, even

including among the latter all who mentioned special reading in any of the literature recommended in connection with the courses, or informal church classes on problems of religious and church leadership. The contrast between these two groups was even greater than with reference to academic training or church activity in adolescence.

It was pointed out in Chapter II, "The Development of Lay Leadership,"¹ and again in Chapter IX, on "Method and Point of View in Teaching,"² that this curriculum of courses and reading has been promoted in recent years by the agencies mentioned above not simply as a means of training "teachers" for the Sunday-school, or even for the *church school* as the latter is conceived in most churches, but also of developing lay leadership for the total program of the church. It was pointed out that there is a need for a "general study covering a considerable number of widely-distributed churches to find out in what ways the leadership of laymen who have taken courses or attended conferences in this special program actually differs from the leadership of those who have taken no part in it, but who have received the training of some practical experience along with general reading and in some cases the personal guidance of those more experienced."

As an effort to meet this need at least in part, a special study was made of three general aspects of the total leadership of all the laymen in this study in relation to the amount of leadership training reported by them. These aspects of leadership were: first, range of leadership activities attempted; second, reported use of reading on Christian ethics applied to social problems, and on the history of Christianity and the Church, in connection with these activities; third, reported use of both national-world problems of the Church and general world problems.

In contrast to the findings as to teaching method among

the teachers of adolescents and children, comparatively little difference was found on the whole between those who reported a few courses (one to four or equivalent) and those who reported no *courses* but who had given some attention to special reading or "leadership training" otherwise. In each of these general areas the main contrasts were found between three groups, classified roughly as follows: first, 72 laymen who had taken a considerable number of courses (five or more or equivalent); second, 149 laymen who had taken a few courses (less than five), together with 150 who reported some special reading in the same literature or attendance at series of church classes or lectures on phases of leadership; third, 473 who did not report any attention at all to "training" of this character. The remaining 157 laymen were omitted, since they failed entirely to answer the last page of the questionnaire. (See Chapter IV, note on p. 63.) Probably most of them had no leadership training to report.

TABLE 24.—Variations in the proportions of lay leaders who reported a *wide* range of skills attempted in leadership—in accordance with variations in amount of leadership training.

| | 844 Laymen | 759 Leaders with Adults* | 279 Leaders with Adolescents |
|---------------------------------|------------|-----------------------------|------------------------------------|
| 1. Five or More Courses..... | (72) 51.4% | (64) 46.8* | (39) 38.5 |
| 2a. A Few Courses..... | (149) 31.6 | | |
| 2b. Reading, Lectures | (150) 26.0 | | |
| 1 + 2a + 2b. Some "training" .. | (371) 33.2 | (331) 38.5 | (149) 28.2 |
| 3. None | (473) 11.0 | (428) 20.6 | (130) 13.8 |
| | 22.2 | 17.9 | 14.4 |

* Since only 8.9% of the leaders with adults attempted more than 18 different kinds of activities in leadership with adults, "more than 12 kinds of activities" is here taken to indicate a "wide range of skills."

It is apparent from the accompanying table (Table 24) that there is a very marked relation between the amount of

special leadership training of these laymen and their attempted use of a wide range of activities or skills in leadership. An equally marked reverse relationship was found with respect to attempting only a small range of leadership skills (less than seven). Nearly 38% of the 473 who reported no attention at all to leadership training had attempted only a small range of activities, while this was true of only 14% of the 371 who reported one or more courses or special reading, etc.

The question may be asked whether the size of these differences was not due in part to the fact that the group who gave some attention to leadership training contained a much larger proportion of those who were engaging in types of leadership involving a wider range of activities than did the group who gave no attention to such training. This was probably true in part, but that it was not the chief cause is shown by the very large differences according to amount of leadership training among 759 laymen in their leadership with adults only, and among 279 laymen in their leadership with adolescents only (Table 24).

Certain additional facts of interest are shown by Table 25.

TABLE 25.—Proportions of lay leaders who reported a wide range of skills attempted in leadership—in accordance with varying combinations of training and experience.

| | | | | | | |
|-----------------------------|------------|-------------|-----------|-------------|----------------|-------------|
| Five plus Courses (72) | (College) | 67.5 | (Younger) | 49.8 | (Quite active) | 53.5 |
| | (Non-col.) | <u>34.3</u> | (Older) | <u>52.5</u> | (Less active) | <u>41.4</u> |
| | | 33.2 | | — 2.7 | | 12.1 |
| Some "Training" (371) | (College) | 37.1 | (Younger) | 32.6 | (Quite active) | 42.0 |
| | (Non-col.) | <u>28.3</u> | (Older) | <u>29.4</u> | (Less active) | <u>20.0</u> |
| | | 8.8 | | 3.2 | | 22.0 |
| None (473) | (College) | 13.6 | (Younger) | 17.3 | (Quite active) | 18.0 |
| | (Non-col.) | <u>8.4</u> | (Older) | <u>5.4</u> | (Less active) | <u>5.9</u> |
| | | 5.2 | | 11.9 | | 12.1 |

First, it may be noted that there are moderate differences between the college-trained and the non-college laymen both among those who gave no attention to leadership training and those who gave some attention, but that a very large difference appears among those who had taken a number of courses (67% of the college-trained laymen; 34% of the non-college laymen). Secondly, the difference between younger and older laymen in proportion who employed a wide range of skills lies almost entirely among those who gave no attention to leadership training. In fact among those who had taken a number of courses, the proportion of the older laymen is slightly larger than that of the younger. Approximately this same pattern of relationships (as shown in Table 25 with respect to a wide range of activities attempted), was found to hold true with reference to the other two aspects of leadership discussed in this chapter.

The relation of "amount of leadership training" to the second and third general aspects of leadership are shown in the accompanying tables (Tables 26 and 27). Nearly 46% of those who had taken five or more courses said they had made definite use, in the leadership activities which they had checked, of reading both on Christian ethics applied to social problems and on materials from Christian history; 34% of those who reported moderate attention to leadership training made the same claim. This is in contrast to the 12% of those who did not indicate any special attention to leadership training. It is also shown that the high percentage of those who took a number of courses is due to the laymen among these who had had some college training. Table 27 shows that 48.5% of those with much leadership training, 36.5% of those with "moderate" training and only 14% of those who reported no training said they had attempted leadership activities involving use of reading on both national-world problems of the

church and general world problems. Here again the high percentage of those with much training is due to the individuals among them who attended college.

TABLE 26.—Proportions of lay leaders with varying amount of special leadership training, who reported leadership activities involving attempted use of reading on both Christian social ethics and materials from Christian history.

| | Total 844 | College 441 | Non- college 403 |
|---|--------------|----------------|------------------------|
| Took Five or More Courses | 45.8 | 56.7 | 31.4 |
| Took 1-4 Courses, or Reading, etc. | 34.0 | 38.9 | 28.2 |
| | 11.8 | 17.8 | 3.2 |
| Some "training" | 36.4 | 42.0 | 28.9 |
| None | 12.3 | 16.9 | 7.6 |
| | 24.1 | 25.1 | 21.3 |
| Difference ÷ S.E..... | 8.3 | | |

TABLE 27.—Proportions of lay leaders with varying amounts of special leadership training, who reported leadership activities involving attempted use of reading on both national-world problems of the church and general world problems.

| | Total 844 | College 441 | Non- college 403 |
|--|--------------|----------------|------------------------|
| Took Five or More Courses | 48.6 | 64.9 | 31.4 |
| Took 1-4 Courses, or Reading etc. | 36.4 | 42.2 | 29.0 |
| | 12.2 | 22.7 | 2.4 |
| Some "training" | 38.8 | 46.3 | 29.5 |
| None | 14.2 | 19.1 | 10.1 |
| | 24.6 | 27.2 | 19.4 |
| Difference ÷ S.E..... | 8.1 | | |

The data which have been shown do not in themselves prove to what extent, if any, the courses and reading listed by some laymen and not by others were the causes of these differences. But they do show that in a large sample of lay leaders in a considerable number of widely distributed churches laymen who have that combination of qualities

which leads them to engage in activities involving a wide range of skills in social and religious leadership, or who have an appreciation of the need in the church's work for attention to certain valuable resource areas and interests, are actually to be found in these churches in relatively quite large proportions among those who have given some attention to special leadership training, and in very small proportions among those who apparently have given no attention to such training.

Among those who have done any reading in the literature recommended for courses in leadership training or have given some attention to "training" through informal church classes or meetings, there appears to be little difference between those who have taken a few courses and those who have not taken courses, but quite a large difference between these two groups and the rather small group who have taken numerous courses.³

B.

In view of the marked positive relation of each of the factors of *large church activity in adolescence*, *college training*, and *attention to leadership training* to amount and quality of leadership in certain respects, it is easily seen that these three factors in *combination* offer a very strong basis for the positive prediction of certain qualities of leadership. Similarly, combinations of their opposites offer a negative prediction for such leadership. Tables 28, 29, and 30 (Appendix to Chapter XI) show data in relation to the aspects of leadership which have been discussed in Section A of this chapter.

These tables indicate that participants in the work of these churches who have given some attention to leadership training, *and also were quite active* in the church during adolescence, *or who have had some college training*, are relatively quite likely to employ a wide range of leadership activities,

and, at some points in their leadership, to attempt to make use of reading on Christian ethics applied to social problems, and on materials from Christian history, and on national-world problems of the church, and on general world problems.

For example, Table 28 shows that 53% of the 175 who reported a wide range of leadership activities had indicated some attention to leadership training and had been *quite active* in adolescence, as against only 25.5% of the total of 844 who had this background; also 43.5% of the 175 indicated some attention to leadership training together with some college training, as against only 24.5% of the total who had this background.

By a large margin the most likely group from whom to choose individuals with all these qualities of leadership is made up of laymen with all three of these factors in their background. As shown in Table 28, the 175 laymen had proportionately about two and a half times as many individuals with this background as did the total of 844 laymen (31.4% against 13.3%). The relative probability that laymen with this combination of training and experience will show readiness to try to make use of the various *resource areas* just mentioned is nearly as large.

On the other hand, those who have given no attention to leadership training, *and* were *less active* in the church during adolescence, *or* have not attended college, appear to be rather unlikely to have any of these qualities in their relation to the work of the church. Those who have all three of these negative factors in their background offer the poorest choice by a large margin.

Two special points are of interest. First, it may be seen in each of the tables that only one combination that includes *attention to leadership training* offers even a small prediction against positive leadership. This is in combination with the

factors *less active* and *non-college*. The second point is that college-trained laymen who have been *less active* in adolescence, whether they have given some attention or no attention to "leadership training," appear to be much more likely to try to make use of the various resource areas under discussion (Tables 29 and 30) than to attempt a wide range of leadership activities (Table 28).

NOTES FOR CHAPTER XI

¹ Pp. 25-6 in Chapter II; and p. 119 in Chapter IX.

² *Ibid.*

³ It should be noted that probably nearly all who reported courses also did some special reading other than in connection with these courses, and participated in other informal meetings or classes provided by the local church.

CHAPTER XII

SPECIAL FACTORS IN COLLEGE TRAINING

A. Type of College Attended

THE findings of the preceding chapters have indicated that among laymen who are participating in the work of the churches of this study, those with some college training are somewhat more likely to have certain leadership attitudes, interests, and characteristics which are needed in the church's work than those without college training. Yet a considerable proportion of these college-trained laymen apparently did not have these needed attitudes, interests, and characteristics, or possessed them in smaller degree.

For this reason a study was made of factors in the college experience of these laymen to discover what relation these factors have to their leadership. The claims which have been made for various special types of college training were discussed at length in Chapter II.¹ In order to test these claims at least provisionally, the leadership of these laymen was investigated in relation to five different sets of factors in their college training. They were classified first according to type of college attended, as shown in the accompanying table (Table 31).

TABLE 31. — CLASSIFICATION OF COLLEGE-TRAINED LAYMEN
ACCORDING TO TYPE OF COLLEGE ATTENDED.*

I.

Number Attending Colleges of Liberal Arts and Sciences
Group A.

| | Total | 1890 to 1915** | 1915 to 1930** | | Total | 1890 to 1915** | 1915 to 1930** |
|----------------|-------|----------------------|----------------------|-----------------|------------|----------------------|----------------------|
| Amherst | 1 | 1 | 0 | Rochester | 4 | 0 | 4 |
| Adelphi | 1 | 0 | 1 | Smith | 10 | 6 | 4 |
| Barnard*** .. | 2 | 2 | 0 | Simmons | 2 | 0 | 2 |
| Bowdoin | 1 | 1 | 0 | Skidmore | 1 | 0 | 1 |
| Bryn Mawr .. | 2 | 2 | 0 | Stanford | 2 | 1 | 1 |
| Clark | 2 | 0 | 2 | Swarthmore .. | 2 | 0 | 2 |
| Dartmouth .. | 7 | 5 | 2 | Tufts | 2 | 1 | 1 |
| Colo. College. | 1 | 1 | 0 | Vassar | 5 | 3 | 2 |
| Geo. Wash. U. | 1 | 0 | 1 | Wesleyan | 7 | 6 | 1 |
| Goucher | 4 | 3 | 1 | Wells (N.Y.). | 2 | 1 | 1 |
| Lehigh | 2 | 0 | 2 | Williams | 6 | 4 | 2 |
| Norwich | 1 | 1 | 0 | Wellesley | 6 | 3 | 3 |
| Middlebury .. | 3 | 2 | 1 | Whitman | 1 | 0 | 1 |
| Princeton ... | 8 | 3 | 5 | Yale | 14 | 9 | 5 |
| Mt. Holyoke . | 11 | 3 | 8 | | <u>111</u> | <u>58</u> | <u>53</u> |

* See p. 162 for description of classification and notes at end of chapter for colleges marked with ***.

** Date when finished attendance. With a few exceptions those finishing before 1915 were over 40, and those finishing after 1915 were 40 or younger.

II.

Number Attending Colleges of Liberal Arts and Sciences
Group B.

| | | | | | | | |
|----------------|---|---|---|----------------|-----------|-----------|-----------|
| Albright | 1 | 0 | 1 | Keuka | 1 | 0 | 1 |
| Albion | 2 | 2 | 0 | Knox*** | 1 | 0 | 1 |
| Allegheny | 7 | 4 | 3 | Lebanon Valley | 3 | 2 | 1 |
| Alfred | 2 | 2 | 0 | Franklin- | | | |
| American U. . | 1 | 0 | 1 | Marshall .. | 3 | 1 | 2 |
| Bates | 4 | 3 | 1 | Muhlenberg .. | 3 | 1 | 2 |
| Bucknell | 1 | 1 | 0 | Neb. Wesleyan | 1 | 1 | 0 |
| Coe | 1 | 1 | 0 | Manchester .. | 1 | 0 | 1 |
| Colby | 2 | 2 | 0 | Oberlin | 6 | 3 | 3 |
| Carleton | 1 | 1 | 0 | Ohio Wesleyan | 1 | 0 | 1 |
| Colgate | 2 | 2 | 0 | Otterbein ... | 2 | 0 | 2 |
| Cumberland ... | 1 | 0 | 1 | Rockford*** . | 1 | 1 | 0 |
| De Pauw | 2 | 2 | 0 | Taylor | 1 | 0 | 1 |
| Dickinson | 6 | 4 | 2 | Tennessee C. | 1 | 0 | 1 |
| Emory | 2 | 0 | 2 | Springfield .. | 2 | 0 | 2 |
| Grove City .. | 2 | 1 | 1 | Western | 1 | 1 | 0 |
| Hamilton ... | 3 | 2 | 1 | Westminster . | 1 | 0 | 1 |
| Hope | 1 | 1 | 0 | Wooster | 1 | 0 | 1 |
| Hood | 1 | 0 | 1 | Upsala | 2 | 0 | 2 |
| Hillsdale | 1 | 1 | 0 | | <u>75</u> | <u>39</u> | <u>36</u> |

III.

Number Attending Very Large Private Universities

| Total | 1890 to 1915 | 1915 to 1930 | Total | 1890 to 1915 | 1915 to 1930 |
|---------------------------|--------------------|--------------------|--------------------------|--------------------|--------------------|
| Boston Univ. 6 | 2 | 4 | Northwestern 5 | 3 | 2 |
| Columbia 15 | 4 | 11 | Pittsburg*** 1 | 0 | 1 |
| Harvard 7 | 5 | 2 | Syracuse 13 | 7 | 6 |
| New York Univ. 15 | 5 | 10 | | 62 | 26 |
| | | | | | 36 |

IV.

Number Attending Teachers Colleges and Normals
(Chiefly State and Municipal)

| | | | | | |
|---------------------------|---|---|--------------------------|-----|----|
| Indiana S.T.C. 3 | 1 | 2 | Glassboro 2 | 0 | 2 |
| Mass. S.T.C. 6 | 3 | 3 | Oswego 1 | 0 | 1 |
| Edinboro 4 | 2 | 2 | Keystone 1 | 0 | 1 |
| Montclair 11 | 3 | 8 | Newark 2 | 1 | 1 |
| Sam Houston 1 | 1 | 0 | Buffalo 2 | 1 | 1 |
| Westfield 1 | 1 | 0 | Courtland 5 | 3 | 2 |
| Westchester 2 | 2 | 0 | Pt. Pleasant 1 | 0 | 1 |
| Oneonta 3 | 2 | 1 | Mansfield 2 | 0 | 2 |
| New York S.T.C. 6 | 4 | 2 | Bridgeport 3 | 0 | 3 |
| Kirkville 2 | 0 | 2 | Lowell 2 | 2 | 0 |
| Trenton 13 | 5 | 8 | Marion 1 | 1 | 0 |
| Bridgewater 3 | 2 | 1 | Jersey City 1 | 1 | 0 |
| Bloomsbury 3 | 1 | 2 | Fredonia 2 | 2 | 0 |
| Bowling Green 1 | 0 | 1 | Jamaica 1 | 1 | 0 |
| Conn. S.T.C. 1 | 0 | 1 | Hackettstown 1 | 1 | 0 |
| Pottsdam 3 | 1 | 2 | T. C., Columbia.. 6 | 6 | 2 |
| Patterson 4 | 3 | 1 | Wilson 3 | 0 | 3 |
| Geneseo 4 | 3 | 1 | Ethical Culture 3 | 0 | 3 |
| Worcester 3 | 1 | 2 | Wheelock 2 | 0 | 2 |
| Willimantic 2 | 2 | 0 | | 117 | 54 |
| | | | | | 63 |

V.

Number Attending State and Municipal Universities and Colleges

| | | | | | |
|---------------------------|---|---|--------------------------|----|----|
| California 2 | 1 | 1 | Vermont 3 | 1 | 2 |
| Cornell 14 | 7 | 7 | Wisconsin 2 | 1 | 1 |
| Illinois 3 | 1 | 2 | Hunter 4 | 2 | 2 |
| Kansas 1 | 1 | 0 | Penn State 7 | 4 | 3 |
| Michigan 6 | 1 | 5 | Iowa State 2 | 1 | 1 |
| Maine 2 | 0 | 2 | Kansas State 3 | 1 | 2 |
| Ohio Univ. 1 | 1 | 0 | Conn. Agri. C. 2 | 1 | 1 |
| Pennsylvania 10 | 4 | 6 | Mass. Agri. C. 2 | 0 | 2 |
| Tennessee 1 | 0 | 1 | N. H. Agri. C. 1 | 1 | 0 |
| Rutgers 12 | 4 | 8 | | 78 | 32 |
| | | | | | 46 |

Groups I and II in this classification contain attendants at 67 colleges of liberal arts and sciences. Several of these institutions are universities, but in each case the undergraduate body is the dominant and major unit. With one exception none of these institutions up to the year 1930 have had a total enrollment of over 2500. In practically every instance the undergraduate body has been a compact and rather carefully supervised unit during the periods attended.²

Group I (Liberal Arts, Group A) contains 111 attendants at 29 colleges, none of which recognize any definite church relationship. Yet with very few exceptions they were founded by Christian people for the purpose of training men or women of Christian character and faith for leadership in American society. Most of them have maintained certain religious traditions. Most of them have had certain required religious exercises or courses or both, and in most of them religious groups and movements have been one of the major features of undergraduate life. Yet the catalogue of none of these colleges makes any special claim that the college is a "Christian college." A few of them state that the college strives to foster Christian character or the Christian spirit.

Group II (Liberal Arts, Group B) contains 75 attendants at 38 colleges which are very similar in many respects to the colleges in Group I, but which are classed as church-related or "Christian" colleges. This classification is based on recognized church relationships or on claims of the colleges themselves, and does not imply that they are in fact more Christian or more religious than the colleges in Group I. With two exceptions the catalogues of all these colleges have either contained definite recognition of a denominational connection of partial support, control, or patronage; or have put considerable emphasis on the statement that "this is distinctly a Christian college."³ Bucknell and Colgate Universities have no

special statement in their catalogues, but have maintained a relation of coöperation with state Baptist groups and with the Baptist Board of Education.⁴

Group III contains 62 attendants at 7 privately endowed institutions with over 5000 enrollment, more graduate than undergraduate. These institutions have distinctly emphasized graduate instruction. All are located in large cities, and all except Syracuse University are scattered over a metropolitan area.⁵

Group IV contains 103 attendants at 35 state or municipal teachers colleges or normals, together with 14 attendants at 4 independent teachers colleges.

Group V contains 78 attendants at 19 state universities and colleges and one municipal college. All but 17 of these attended the state universities.⁶

The purpose of this classification is to show what proportion of attendants at each of these types of colleges reported certain characteristics in their leadership. It appears from Table 32 (Appendix to Chapter XII) that those who had attended the liberal arts colleges, Group B (the "Christian" colleges) were on the average considerably more active as to *range of leadership skills* attempted than attendants at the other types of colleges, especially in comparison with the attendants at the liberal arts colleges, Group A, and the large private universities and state universities.⁷ Those who had attended teachers colleges or normal schools, next to the attendants at the church-related colleges, were the most active in this respect.⁸ The *average* number of leadership activities undertaken by each group was as follows: Liberal Arts Group B — 14.1; Teachers — 13.2; Liberal Arts, Group A — 12.2; Large Universities, Private and State together — 10.5.

In terms of *leadership interests, appreciations, and points of view*, the data of Table 33 group the attendants at the two

sets of liberal arts colleges together, in fairly marked contrast to those who attended the other types of colleges. There was considerable difference between these contrasted groups as to the proportion of each who indicated interest in dealing with world-wide problems of the Church and Christianity in relation to society; or who failed to report any attempt to deal directly with local or world problems of the Church or society; or who said they had tried to make use of reading on Christian ethics applied to social problems; or who said they had made efforts to discover the real needs and interests of their group.⁹

The question may be asked whether age, or church activity in adolescence affected these differences between attendants at different types of colleges. Table 33 (Appendix to Chapter XII) shows that there was little difference as to the relative proportions of older and younger attendants contained in each of the five groups, but some differences as to the proportions who were *quite active* and *less active* in adolescence. Attendants at church-related colleges had a few more in proportion who had been *quite active* in adolescence than attendants at the other private institutions, but about the same proportion as the attendants at teachers colleges, and a slightly smaller proportion than attendants at state universities. As a partial test of the question asked above, separate tabulations were made taking first only those in each group who were younger, and then only those who had been *quite active*. It was found that in general the differences between combinations as shown in Table 33 for the total group did not vary materially in these partial groups. The proportions of the younger attendants at church-related colleges were slightly higher in relation to the other younger attendants than in the total, while the proportions of the older attendants at these colleges were slightly lower in relation to the others.

In summary, it may be said that the group of laymen in these churches who had attended colleges that have made special claims as "Christian" colleges or have recognized denominational affiliations were somewhat readier to attempt a wide range of activities in their church leadership than attendants at other types of colleges. In other aspects of leadership the two groups of attendants at liberal arts colleges were about on a par. Both of these groups showed a somewhat larger proportion in these other aspects of leadership than attendants at state institutions and large private universities not emphasizing the "college" primarily. It is quite possible that one characteristic of importance which the former two groups have in common is the large degree of personal attention that most of them give to the guidance of their students. However, the differences shown are not large, at least not in comparison with differences shown subsequently in relation to other factors in college experience. None of these differences in relation to type of college, by any combinations of them, are quite statistically significant. If college experiences do make a difference in the later interests, attitudes, points of view, and skills of laymen who attend college, it would seem from this sample that the factor of type of college attended is less significant in itself than other factors.

B. Courses in Religion and the Social Studies

The second classification was a division between the group of 165 who reported one or more college courses in religion, religious education, or Bible, and the group of 296 who did not report any such courses.¹⁰ Table 34 (Appendix to Chapter XII) shows a fairly large difference between these two groups, in favor of the former, in each of six areas of leadership: range of leadership skills attempted; breadth of interest

in world aspects of Christianity; attempted use of reading on Christian ethics applied to social problems; counseling with individuals; leadership of worship; and the method and point of view in teaching of teachers of adolescents. These differences ranged from 14% to 23%, and all are statistically significant, except in the last area, which involved only 150 cases.¹¹

The third classification, also shown in Table 35, is in terms of degree of emphasis in those *social studies* which attempt to deal directly with and to apply an understanding of factors in the make-up of individuals and of social groups. The 178 individuals who reported a "large emphasis" in the fields of psychology, sociology, and education were contrasted with the 168 who reported only scattered courses (less than above), and both of these contrasted with the 115 who reported no courses in these fields.¹² A "large emphasis" included those who indicated a "major" in one or more fields, or three or more semester courses in at least two fields.

Very large differences are shown between those with a *large emphasis* and those with no courses. These differences range from 14%, as to the percentage who reported a wide range of skills attempted, to 27%, as to attempted use of reading on Christian ethics applied to social problems. In general, the proportions of those with scattered courses who reported positive leadership in these areas are somewhat nearer to the proportions of those with no courses than of those with a large emphasis. In spite of this fact, when those with no courses in psychology, sociology, or education are compared with those who had *some* courses (combining those with a large emphasis and those with one or more courses), the differences are considerably larger in several of the areas of leadership than between those with no courses and some courses in *religion*. In the former instance the differences in

the proportion of each who reported (1) special attention to world aspects of Christianity, (2) efforts to use reading on Christian social ethics, and (3) efforts by leaders of children and adolescents to discover the real needs and interests of group members, range from 20% to 17%. In the latter instance, the differences range from 14% to 5%.

On the other hand, there is a larger difference between those with some courses and those with no courses in religion in the proportion who reported a *wide* or *small* range of activities attempted. Apparently the factor of courses in religion is associated somewhat *more* closely with attempted wide activity in leadership than with insights and use of resources significant for social-religious leadership, while the reverse appears to be true of the factor of degree of emphasis in the fields of psychology, sociology, and education.¹³

C. Participation in Campus Activities and Problems of Social-Religious Leadership

The fourth classification is that of "extent or range of active participation in a selected list of college activities involving certain social and religious leadership responsibilities and the direct facing of certain social and religious problems in modern life." These are as follows: ¹⁴

1. Active participation in a group or groups studying or discussing over a period of time with a group leader any of the following:
 - a. Race, war, or world friendship — ½ point
 - b. Problems of social order or industry — ½ point
 - c. Application of Christian principles to the above — ½ point
 - d. Function of the Church in modern society — ½ point
2. Leading or teaching a group of boys or girls..... 1

| | |
|--|---|
| 3. Leading a study or discussion group of undergraduates | 1 |
| 4. Speaking on social-religious subjects on deputations. | 1 |
| 5. Participating in a conference dealing with social-religious problems | 1 |
| 6. Participating in a project dealing with inter-racial or industrial relations..... | 1 |
| 7. Helping in a community or institutional survey.... | 1 |
| 8. Serving as an officer of the Christian Association, a church young people's group, or other religious group at college..... | 1 |
| | — |
| | 9 |

The fifth classification, in contrast with that above, is "extent or range of active participation in a selected list of general campus activities." These are as follows:

| | |
|---|---|
| 1. Active participation in dramatics..... | 1 |
| 2. Active participation in musical activities..... | 1 |
| 3. Active participation in debating..... | 1 |
| 4. Active participation in a literary group or on the staff of a college publication..... | 1 |
| 5. Membership on an athletic team..... | 1 |
| 6. Serving as a class officer..... | 1 |
| 7. Serving as a student-body officer..... | 1 |
| 8. Serving as a manager of a college activity..... | 1 |
| 9. Managing an agency or business in college..... | 1 |
| | — |
| | 9 |

The first of these two classifications proved to be by a very large margin the most significant of the five, as shown in Table 35 (Appendix to Chapter XII). As may be seen in the table, the differences with respect to the three areas investigated are over 50% between those who engaged in six or more of the social-religious types of activities and those who did not report any. The differences between the 253 who reported two or more of these activities and the 230 who reported less than two are over 30% (not shown in table).

These results are all the more significant because of the contrast shown in the same table between the differences above and those in relation to participation in general campus activities. Apparently there is very little relation between extent of active participation in general campus activities and amount or quality of later leadership in the church in terms of the areas of leadership shown. Only 8% more of those who reported two or more out of nine general campus activities than of those who reported less than two had attempted a *wide* range of activities in the work of the church. Only 5% less of the former than of the latter attempted only a *small* range of activities. There is about 6% difference with respect to attention to world aspects of Christianity and to Christian social ethics.

In spite of the decisive character of the foregoing evidence of relationship between character of leadership in the church and extent of participation while in college in the areas of social-religious activity listed above, this evidence does not prove in itself that the differences shown as to leadership are due to the influence of this kind of college experience. For example it might well be supposed that a much larger proportion of those who participated widely in these activities in college had been *quite active* in the church during their pre-college adolescence than those who reported little or no participation. That this is true is shown by Table 33 (Appendix to Chapter XII). About 29% of those who participated in less than two of the activities listed had been *quite active*, in contrast with about 70% of those who participated in four or more of the nine areas.

It is interesting to discover, however, that a tabulation limited to the 216 college attendants who had been *quite active* in adolescence showed practically as large differences in relation to this factor in college experience as were found for

the total group. (See lower half of Table 35.) Likewise, among those who had participated very widely in these types of activities in college there were practically no differences between those who had been *quite active* and those who had been *less active*.

D. Summary

It is clear that the findings of this chapter have significance at least in indicating what kinds of college-trained laymen participating in the work of these churches are more likely than others to give leadership with certain desirable characteristics. Only a limited number of leadership characteristics have been included, and the value of these characteristics in comparison with other possible aspects of leadership must be judged by each church and minister.

Specific attention to the study in the curriculum of Christianity and religion and issues of Christian leadership, an appreciable degree of emphasis on the social studies, particularly psychology, sociology, and education, and direct participation while in college in social and religious leadership responsibilities and activities have each shown a marked positive relation to breadth and quality of leadership in the church, as far as these are indicated by the criteria used. A constellation of these factors undoubtedly would indicate an exceedingly high probability for positive leadership in terms of each of these criteria. On the other hand, a combination of the negatives of these types of college training would indicate a comparatively low degree of probability for such leadership, probably much lower than for non-college participants as a whole.

Yet it also seems clear that these findings have definite implications for the college, denominational or otherwise, which would carry out effectively its purpose to train men and women for Christian participation and leadership in and

through institutions and groups of community life, including in particular the church. They seem definitely to bear out the contention of many religious and educational leaders today that the whole curriculum or educational set-up of these colleges needs to be modified or reorganized to provide for "the actual facing in concrete situations of the social, moral, and religious issues of life, as they exist in contemporary society," and in the light of the insights and outlook of the Christian religion. It must provide for "actual participation in the kind of responsibilities for which the church and the social and religious institutions of community life and of society need leaders."¹⁵

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¹ Pp. 32-34.

² Barnard College is classed with these groups rather than in Group III with Columbia College on the ground that it has been a much more carefully supervised unit.

³ The statement of the catalogue of Rockford College is somewhat less positive. After reciting the historical Christian background of the college, the catalogue says, "The College has remained consistently Christian." The catalogue of Knox College states that the Christian purpose of its founders has continued to be its "most cherished heritage and most vital educational force."

⁴ Both are classed as Baptist colleges in *The College Blue Book* for 1933-34. The attendants at both these colleges finished before 1910.

⁵ The University of Pittsburgh has had some municipal support.

⁶ The University of Pennsylvania and Cornell University have a large degree of state support, though they are in part privately endowed.

⁷ See notes accompanying Table 32, page 232 in Appendix.

⁸ See notes accompanying Table 32, page 232 in Appendix.

⁹ See notes accompanying Table 32, page 232 in Appendix.

¹⁰ Approximately half of the 165 included courses in religious education. There were 26 individuals omitted who made no report on their curricular courses.

¹¹ Seven areas are shown in Table 34. No. 6, showing the proportion of leaders of children and adolescents who reported special efforts to discover the real needs and interests of group members, indicates only a small difference in relation to this aspect of college training.

¹² Philosophy was mentioned previously in connection with these three areas. Only four in the entire group who reported a course in philosophy did not indicate a course in one or more of these fields.

¹³ Table 34 (bottom section) shows that the differences with respect to emphasis on psychology, sociology, and education apparently were much larger among those who took courses in religion than among those who did not.

It may also be seen in Table 33a (Appendix) that the attendants at the church-related liberal arts colleges had by far the largest proportion who took courses in "religion" (62.5% of all in this group, and 78% of the younger attendants). About 47% of the attendants at the general list of liberal arts colleges took courses in religion, and about 24% of all the others. The same table shows that, with the exception of those who went to teachers colleges, the groups above who attended liberal arts colleges ranked first and second as to the proportion who emphasized or took courses in psychology, sociology, and education.

¹⁴ It may be noted that in the check-list in the questionnaire provision is made for indicating each of these activities separately for (a) the curriculum; (b) auspices of the administration; (c) auspices of the church; (d) auspices of the "Y" or other campus organization.

¹⁵ The findings shown in this chapter definitely favor this viewpoint and conclusion, but no claim is made that they are adequate in themselves to establish such a conclusion. The totals involved are small, and data of this nature do not establish proof of the training effect of one set of experiences on later attitudes, ideas, or behavior.

CHAPTER XIII

SUMMARY AND CONCLUSIONS

A. The Need of a Program in Protestant Churches of Training for Lay Leadership

THIS study has had two main objectives. The first has been to secure a picture of lay leadership in a large number of widely distributed Protestant churches. The study has sought to provide more accurate knowledge than has been available as to the nature of the activities in which laymen are attempting to engage in the work of the church. The second objective has been to discover what factors in experience and training are associated with differences in the character of leadership which laymen are giving.

One of the main results of the study has been to reveal more clearly the need for the training of laymen if they are to participate actively in the social and religious work of Protestant churches. In fact, such training is essential in any church which would really function as a fellowship of Christian people that exists for the ends of: mutual aid in personal living, the development — or remaking — of the lives of men, women, and children; and the creating of a more Christian group life, both within and beyond the community. Protestant churches do not need simply to *lead* their members to share more widely in the church's work. They need to undertake much more seriously the task of guiding, helping, training their members for sharing in these social and religious responsibilities.

Many of the churches in this study without doubt have undertaken this task with considerable seriousness. Probably the average of these churches as to trained leadership is above the average of Protestant churches as a whole, even in the States included. Yet the general picture of lay leadership in these churches shows that there has been a very large increase of activity by laymen in attempting to give social and religious leadership without a corresponding increase of the training that is needed for carrying out these responsibilities.

The investigation has revealed that approximately one-fifth of the 1001 laymen, who are taken to represent roughly the active participants in the work of these churches, had attempted during the period reported on to engage in more than eighteen out of thirty different types of social and religious leadership skills, while over 70% of them had attempted more than seven of these different types of leadership skills.

A summary of the facts which have been brought out with reference to a few of these types of leadership skills will illustrate what has just been stated about the need for training. Thus, about 550 (55%) of these laymen had attempted to lead a group service of worship, about 400 of them in connection with adults, and about 275 in connection with children or adolescents. Although about 80% of the 550 said they had carefully planned a service of worship in advance, selecting or writing poems, readings, or prayers to be used by the group, it may be asked how much real insight into the nature and purpose of worship these lay leaders possessed and how much skill they had in creating real worship on the part of the participants.

Another area revealing special need for training is that of discussion leadership. About 450 of the laymen said they had attempted to lead a group in discussion "to help decide what is a right or Christian action or attitude in a situation"; about

320, "to try to understand or get light on what to believe in religion"; about 300 "to form a program or plan to follow up a group purpose"; and about 250 "to get at the facts in any connection, as about life, history, science, etc." About 560 reported attempting to lead discussion in terms of at least one of these social-religious areas. The ability to secure truly helpful or effective results from discussion requires both careful preparation on the part of the leader in terms of the subject matter, especially in these areas, and skill in the technique of discussion leadership.

The wide extent of participation of these laymen in dramatic, music, recreational, and social-fellowship activities reveals the need of adequate training if these activities are to be directed so that their ethical and religious possibilities are utilized. About 400 of these laymen had directed or participated or helped in some way in dramatics during the period reported on. Yet apparently about 50% of them took dramatics merely as an interesting activity, or failed to realize any of their ethical, religious, or worship possibilities.

The reports of these laymen showed also that 560 of them had attempted in some church relationship to counsel with other individuals who had come to them with personal problems, or whose work they were supervising; or that they had tried to help individuals in difficulties. Such "leadership" requires knowledge of the individual to be helped and of the underlying causes of his difficulties, or careful observation of his work to note points of failure and success. Yet less than 70% of the 560 said they had even *tried* to discover the real causes of the difficulties of those with whom they had counseled, while less than 25% of them considered that they had tried to make any use of the resources with respect to understanding personality and social factors in personal problems which are furnished by psychology or the social sciences.

Similarly, only 57% of the 520 group leaders of children and adolescents and 43% of the 317 group leaders of adult organizations or classes reported any special efforts to discover the real needs, experiences, or present attitudes and interests of their group members.

An indication of the level of teaching in these (probably exceptional) churches is given by the fact that nearly 40% of the teachers of children, and also of adults, reported that as a usual practice they followed closely assigned lesson-courses which apparently were not developed in any appreciable degree around what the group was doing, and that they had made no special effort to search for resources to meet the needs and interests of their group, other than provided in the lesson materials. This was also true of 33% of the teachers of adolescents.

Finally, this survey of the characteristics of lay leadership in these churches showed that a little less than two-thirds of the lay leaders considered that their leadership activities in connection with the church over a three- to four-year period had involved some attempted use of the Bible or of materials dealing with the life or teachings of Jesus or other aspects of the Bible. Only one-third said they had done any reading in connection with their leadership activities on Christian ethics as applied to social problems, or on any aspects of the history of Christianity; or considered they had made any use of previous reading on the same in these connections. Similarly, less than one-third reported any activities involving attempted use of reading on national or world problems of the Church or Christianity. All of these laymen were listed by their ministers as having given some appreciable degree of leadership at some point in the church's work. These facts therefore reveal plainly the need for an educational program which would lead or help more laymen to give attention to

and make wider use of these interests and resources of the Christian religion in at least some aspect of their active relation to the work of the church.

B. The Significance of Factors in Training and Experience in Relation to Lay Leadership

The second main objective in this study has been to discover on the basis of the situation in the recent past in these churches what kinds of laymen are most likely, or more likely than others, to *have* positive qualities of leadership in the church's work. It is apparent that *some* laymen *have* given positive and significant leadership in terms of the criteria used in this study. Three factors in the background of the laymen, *church activity in adolescence*, *age*, and *academic training*, have been dealt with in relation to a large number of different aspects of leadership, especially the latter two factors. The factor of *special leadership training* and *special factors in college experience* have been dealt with in relation to a smaller number of aspects of leadership.

The fact that the relation between leadership and such factors in training and experience as *age* and *academic training* has varied considerably from one area of leadership to another shows the danger of generalizing about such relationships on the basis of any one measure or criterion. It would appear that this has justified the considerable labor involved in attempting to deal one at a time with each of many aspects or areas of church leadership. It should be recognized in this connection that still different results might have been found if other elements in lay leadership had been investigated, such as, financial and business management, raising money, and carrying out such women's activities as the preparation of church suppers, bazaars, etc.; or, in an entirely different

category, leadership as affected by differences in theological point of view.

It is of value therefore to review the findings of the preceding chapters in order to see clearly at what points factors in training and experience have a significant relation to leadership, and what value these findings have.

C. The Factor of Age

The factor of age was chosen for special study because it is believed by many to be a factor which makes for important differences in leadership.¹ It is believed quite widely by ministers and by the laity that the older members of most Protestant churches (counting those over forty as older) are giving the bulk of the leadership in the church's work except in work with children. It is also assumed by many that the older laymen in general can be depended on in larger numbers than the younger to give leadership with certain more deeply "religious" qualities, such as interest in the use of the Bible, interest in missions, willingness to lead worship, etc. Others, either because of experience with different churches or because of different standards of value, assume that in general younger laymen are more likely to have certain desirable qualities for leadership in the church's work than are older laymen.

Although the group of 1001 laymen on whose reports the findings of the study are based contained 95 more individuals between the ages of forty-one and sixty-five than between twenty and forty, the two groups are sufficiently similar in size to be comparable. It should be noted, however, that more of the younger than of the older were college-trained, and considerably more were *quite active* in adolescence according to the measure used in the study. Practically the

same proportion of each had taken courses or done special reading in leadership training.

Approximately an equal proportion of older and younger had been active leaders in adult groups, and an equal proportion of each had been a president, section leader, or teacher of an adult group. In contrast, over twice as many in proportion of the older laymen as of the younger laymen had been chairmen of boards or major committees of the church or of a church organization. On the other hand, over 30% more of the younger than of the older had given leadership with children or adolescents. At some time during the previous three to four years, 84% of the younger group had been the teaching or executive heads of groups of some kind other than committees. This was true of only 59% of the older group.

There was a small difference in favor of the older laymen in terms of several special activities or areas of leadership, but the only statistically significant difference is that 8.5% more of the older leaders than of the younger said they had called at a home or business to help an individual in difficulties.²

Only a slight difference (less than 6% in favor of the younger), or no difference was found in the proportion who reported each of the following: (1) each of the varieties of talks listed; (2) leading a service of worship; (3) directing or training a music group; (4) counseling with individuals on difficulties in personal life or in their church work; (5) use of reading on psychology, general history, history of Christianity, missions, or world problems. Among leaders of adolescents there were only slight differences as to reported use of the Bible or Christian ethics applied to social problems. Nearly the same proportion of younger and older presidents and teachers of adults said they had tried to discover the actual

facts of problem-situations faced by their group. There was little difference among leaders of children as to the proportion who reported use of a wide range of activities in that connection, or of a more "life-centered" teaching method, or on the other hand of a conventional method.

Moderately large differences in favor of the younger laymen were found in the proportion of each who reported each of the following: * a more life-centered point of view in teaching, and a wide range of skills used, as reported by leaders of adolescents; a more life-centered point of view in teaching as reported by teachers of adults, and a wide range of skills used as reported by presidents and teachers of adults; efforts to discover the real needs and interests of a group as reported by leaders of children and adolescents.

Large and statistically significant differences in favor of the younger laymen were found with respect to each of the following: (1) two or more major leadership responsibilities, and negatively, less than the equivalent of one; (2) a wide range of skills attempted in total leadership, and negatively, a small range; (3) leading a carefully planned service of worship, as reported by the total group, and by leaders of adults in connection with adults; (4) directing and planning dramatics or leading group singing; (5) use of the Bible, and of reading on Christian ethics applied to social problems.³ A considerably smaller proportion of the younger failed to report any attempted use of either local or world problems of the Church or society based on study of the same.

A very much larger proportion of the younger laymen than of the older reported each of the following: (1) leadership of discussions, in terms of the social and religious ques-

* Ranging from 6% to 12%, but not statistically significant. Most of these differences would be statistically significant if the total group of 1000 were involved. The differences were equally large with respect to the negative criteria in each instance.

tions listed; (2) participation in and concern with dramatics; (3) generally in leadership of recreation, athletic, and social fellowship activities.⁴ It is clear that the findings of the study for these churches are quite contrary to the belief that the older laymen as a group are in any way "superior" in their leadership to the younger laymen. It would appear from these findings that the leadership of the younger participants in the work of these churches is considerably more active and many sided, and in a number of important respects more significant than the leadership of the older participants.

D. The Factor of Church Activity in Adolescence

This study was undertaken with the definite hypothesis that the degree of active participation and leadership in the church during adolescence has a marked bearing on the amount and character of later leadership in the church by laymen. This hypothesis seems very obvious to any minister or church leader who has reaped the results of a successful program with youth in the development of active and capable adult lay leaders. Yet the attitudes and practice of many ministers and church leaders indicates that it is not so obvious to them.

A very large number of the ministers of Protestant churches have been fairly well satisfied if their young people of high-school age, from fourteen or fifteen to nineteen, attended the regular church services, although probably the majority of these would urge Sunday-school attendance. Most of these ministers probably also recognize the desirability of an active young people's group in the church, but they have not been especially concerned personally that the young people of this age should participate in a vital and interesting program of activities under the auspices of the church, and

should be given opportunity and guidance for leadership with youth of their own age and also with younger children.

Although the data of this study seem to indicate that very few people are participating in carrying on the work of the 82 churches who were not fairly regular attendants at church services during their adolescence (only 6% of the 1001 laymen), the character of their participation seems to be determined by other factors than simply church attendance. Although no causal relation can be proved for any individual by these data, the difference in character of leadership was very great between the group who had been active during adolescence in four or more out of nine "points" of participation and leadership in youth organizations, music, dramatics, work with younger children, etc., and the group who had been active in less than four points of such participation and leadership or had been relatively inactive other than by church attendance. (See Chapter IV, page 61.)

Only 43.5% of the 535 laymen who had been *less active* in church groups during adolescence had given leadership with children or adolescents during the period reported on, in contrast with 63% of 466 laymen who had been *quite active*.⁵ Although practically the same proportion of the *quite active* as of the *less active* (47%) had held a major place of leadership with adults, this is due to the fact that more of those who had been *less active* in adolescence were chairmen of boards or committees than of those who had been *quite active*. More in proportion of the *quite active* than of the *less active* were presidents and teachers of adults.

On nearly every point investigated ⁶ a large proportion of those who had been *quite active* reported positive leadership or a high standard of leadership, in comparison with the proportion of those who had been *less active*. From 18% to 25% more of the former than of the latter reported each of the

following positive criteria of leadership: large leadership responsibility; wide range of skills attempted; leading and planning worship, counseling with individuals; use of reading on Christian social ethics, and on national-world problems of the Church and world problems in general. The differences as to the negative criteria were even greater.

In most of these same areas, differences were practically as large among presidents, section leaders, and teachers of adults as in the total group.⁷ Among leaders of adolescents the differences in the proportions of those who reported each of the following ranged from 12% to 18%: a more life-centered point of view in teaching, or a conventional method (negative difference of 18%); a wide range of skills attempted, or only a small range (negative difference of 17.5%); efforts to discover the real needs and interests of their group. However, certain other differences between the leaders of adolescents who had been *quite active* in adolescence and those who had been *less active* were comparatively small (4% to 7%): *viz.*, the proportion who reported use of Christian ethics applied to social problems, or national-world problems of the Church and general world problems, or psychology in connection with efforts to discover real needs, etc. Among leaders of children there was also little difference as to reported use of a generally more life-centered method in teaching.

These findings would seem to indicate strongly that ministers who wish to discover what laymen among those willing to participate are likely to give many-sided and relatively more significant leadership in the church's work will do well to investigate the nature of their participation in church activities during adolescence. When facts about the adolescent experience of members are not well known, the use of a brief questionnaire with all adult members who are willing to participate would probably yield very valuable information.

The findings would also seem to confirm belief in the importance of a strong program with youth. A program in which they are given opportunity and guidance in the gaining of the initiative, and the skills, and the points of view, and the breadth of interests which are needed in leadership, would seem to be one of the most effective single means of ensuring that lay leaders in the church will be ready and able to share in carrying out the purposes of the church as a fellowship of Christian people.⁸

Although the study does not offer data to show what proportion of laymen taking no active responsibility in the work of the church (other than by attendance and ordinary participation in meetings) were *quite active* and *less active* in adolescence, the marked differences between these two groups among the participants as to degree of participation suggest that the majority of the members not taking any responsibility also were *less active* in adolescence. Likewise, the marked differences in character of leadership other than in degree of activity between those *quite active* and those *less active* in adolescence suggest that ministers in these churches seeking for leaders among those who have not been participating in the church's work should look first among those who were more active in participation and leadership in the church during their adolescence, rather than among those who had less experience during this period.⁹

E. The Factor of Academic Training

One of the main objects of the study was to gather data bearing on the relation of college training to lay leadership in the church. Various points of issue with respect to the effect of college training on the church's young people and the place of college-trained people in the church were dis-

cussed in Chapter II, "The Development of Lay Leadership."¹⁰ It was stated that many religious leaders have held that the only real hope of developing adequately trained lay leaders for the church lies in training which is or can be provided by the colleges. Many ministers assume that laymen who have attended college are more likely to give the kind of leadership that is needed in social and religious aspects of the church's work than those who have not attended college. Others would hold that among the active participants in the work of any considerable number of churches the leadership of the non-college people, at least those with some high-school training, is just as likely on the whole to be significant in results as far as the real purposes of the church are concerned, as is the leadership of college-trained laymen. Many would go further and would condemn in general the influence which they believe college experience has had on the majority of the church's young people who have gone to college.

The 1001 lay leaders in this study contained 487 men and women who had attended college at least one year, as against 514 who had not had such training. Approximately half of the latter had received less than three years of high-school training, but only a few had not attended high school at all. About three-fourths of the college-trained laymen had attended three or four years or more. These college-trained laymen were also well distributed among all types of colleges.¹¹ A slightly smaller percentage of the college-trained group had been *quite active* in church affairs during the three or four years before attending college than of the non-college laymen during the same period of adolescence. Approximately an equal proportion of each said they had attended church services fairly regularly during adolescence.¹² Practically the same proportion of each had taken courses or attended conferences on leadership training, and practically

the same proportion had taken a number of courses. Apparently the two groups are fairly comparable.¹³

In terms of the reports of these 1001 laymen it appears that the leadership of the college-trained group in general was only very slightly more versatile than that of the non-college group, in the sense of including a wider variety of activities attempted, yet the leadership of the former was "superior" in a number of important respects. The replies of the non-college group indicated that in these same aspects of leadership there were some differences between the group with three or four years of high school and those with less training, but with a very few exceptions these differences were quite small.¹⁴ Likewise, there were no very marked differences between the group with one or two years of college and those with longer training.¹⁵

Comparing the college-trained group as a whole with the non-college group, it was found that a few more of the former than of the latter had held positions as presidents, section leaders, and teachers of adult groups, while about 10% more of the former had held a position as a teaching or executive head of a group of some kind, either of adults or of youth or children. It was also found that the college-trained laymen were taking on the average about 20% more "units" of major leadership responsibility than the non-college laymen.¹⁶ About 8% more of the college-trained group took two or more units of major responsibility than of the non-college group, while 11.5% more of the latter took less than one unit.

Differences between the two groups were small or negligible as to the proportion of each who reported participation in certain activities. The non-college laymen reported an average of 11.2 different kinds of leadership activities attempted, as against 12.4 for the college-trained laymen. Nearly the same proportion of each had attempted to lead

services of worship; said they had counseled with other individuals in a church connection who had come to them with personal problems or whom they had tried to help in difficulties; had been interested in dramatics or helped direct dramatics; had directed or led a music group or recreation or athletic activities.¹⁷ The giving of talks, especially for new ideas or new information, and the leading of discussions, as listed, were the only kinds of general activities which were reported by a very much larger proportion of the college-trained leaders. On the other hand, 13% more of the non-college group said they had tried to be friendly to the new or strange at church services and gatherings than of the college-trained laymen. More of the former had taken part in dramatics and had taken a group on an excursion.

In nearly all the more qualitative indices of leadership as used in this study, there was a very marked superiority in favor of the college-trained group as a whole. About 11% more of the college-trained laymen who had helped direct or plan dramatics said they had done this in terms of worship than of the non-college laymen who had helped direct dramatics. Among those who attempted to counsel with others, 7% more of the college-trained than of the non-college laymen said they had tried to discover the real causes of difficulties, while 25% more of the former reported trying to make some use of reading on psychology, etc. About 14% more of the college-trained leaders of children and adolescents said they had made special efforts to discover the real needs and interests of their group.¹⁸ The largest differences between the two groups, ranging from 13% to 20%, were in terms of the following: reported leadership interests in dealing with community and world aspects of Christianity and of the Church's work; reported use of reading on Christian ethics applied to social problems and on Christian history; use of methods by

teachers of adolescents and teachers of children indicating a more life-centered point of view in teaching, or negatively a conventional attitude.¹⁹

In order to discover whether these differences between college-trained and non-college laymen were larger among the older or the younger, the younger groups in each were compared with each other and the older groups with each other. In several areas the differences between college-trained and non-college laymen apparently were somewhat less among the younger group, but in other instances they were slightly smaller among the older. In general, differences were not greatly affected by this division. A test of these differences was also made by comparing the college-trained laymen who were *quite active* in adolescence with the non-college laymen who also were *quite active*, and the same for both groups who were *less active*. It was found that usually the differences between the college-trained and the non-college laymen were but little affected by this division. However, an inspection of the tables showing the relation between various aspects of leadership and combinations of college training (or lack of it) with age and adolescent church participation²⁰ reveals that in every instance the difference between college-trained and non-college lay chiefly among the younger laymen who had been *quite active* in church in adolescence, and among the older ones who had been *less active* during adolescence, especially among the latter.*

These findings do not offer any evidence to show whether a larger or smaller proportion of the church's young people who have gone to college have lost interest in participating *at all* in the church's work than of young people who have

* The college-trained laymen appear to be only a slightly better choice among the younger laymen who had been *less active* in adolescence, and among the *quite active* older laymen.

not gone to college. They do indicate that, of those who are now willing to participate and take some responsibility in the church's social and religious work, the college-trained group make a better showing in certain important qualities of leadership than those who do not have college training; and therefore, for at least this group in the churches, college training is a positive rather than a negative factor. In this connection it has been noted that the college-trained group were no more active in the church in adolescence than the non-college group; in fact a slightly smaller proportion were quite active. It was noted likewise that, among the younger laymen who had been *quite active* in adolescence, the differences between the college-trained group and the non-college group in every instance were considerably larger than in the total group, though smaller among the younger laymen *less active* in adolescence. This suggests that college training is now very much more likely to be a positive factor when in combination with active interest in church participation during adolescence.

The very large differences in quality of leadership, as indicated by the criteria used, in contrast with the small differences in range of activities attempted, suggest that college-trained laymen in these churches at present not taking any active responsibility in the church's social and religious work would show a similar "superiority" to the non-college laymen not active at present if an equal group of each could be brought into active service. The data of the study suggest rather than offer definite evidence to prove this conclusion. The findings would seem to indicate definitely that college training had made a positive contribution to the development of certain valuable resources of insight, attitude, appreciation, knowledge, and skill on the part of at least a considerable proportion of the participating laymen who had attended col-

lege. The method used in this study, however, cannot prove or show the extent of it.

Whatever the contributing causes, the evidence of this study indicates clearly that ministers of these churches can expect that, among those taking any responsibility, the qualities of leadership which have been described will be found among a much larger number of the laymen who have had some college training than among those who have not had such training, even among those with three or four years of high-school training.²¹

F. Special Factors in College Training

In spite of the "superiority" of the college-trained group as a whole, the evidence has indicated that in certain areas less can be expected from certain kinds of college-trained participants than from the non-college group as a whole. In most areas of leadership this has been shown to be true of the older college-trained laymen who were *less active* in the church in adolescence, though not in all areas. Chapter XII on "Special Factors in College Training," has also shown what these churches can expect in certain areas of leadership from college-trained laymen relatively in terms of variations in their college training and experience.

The findings have indicated that, of the factors in college training which were investigated, by far the most important is the degree of active and direct participation in social- and religious-leadership responsibilities and activities and in discussion or study groups which have attempted to think through to some extent the problems of war, race, industry, and social problems in general and the place of Christianity in these problems. There is a very high degree of expectation that participants in these churches who have shared fairly

widely in such activities in college will give leadership that is characterized by breadth of activity and of interests in the church's social and religious work. Lack of such participation indicates a very small chance for such quality of leadership.

The findings also indicate that these churches may expect much on the whole from those who have emphasized in college such social studies as psychology, sociology, and education, in comparison with those who have not emphasized these studies, especially in terms of insights and attempted use of certain resources important in social-religious leadership. They have also indicated that more may be expected on the whole from those who have taken courses directly in the field of "religion" than from those who have not. Apparently this is somewhat more true in terms of range of activities than of insights and use of resources.

There has also been some indication that more can be expected from attendants at the liberal arts colleges in general than of others, but the differences were not decisive enough to show statistical significance. However, it is these colleges, and especially the colleges which would make themselves truly Christian in influence, which have the best chance to emphasize the significant factors above for all their students; and to reconstruct their procedure to provide for the facing of social, moral, and religious issues of contemporary life in concrete situations and in the light of Christian insights, and to provide for actual participation in the kind of responsibilities for which the social and religious institutions of community life and of society need leaders.

G. The Factor of Special Leadership Training

The amount of special leadership training was the fourth general factor selected for investigation in relation to the

amount and quality of the leadership of both college-trained and non-college laymen. The special need for an investigation of this factor has been discussed at length in the chapters and sections that have dealt with the church's efforts for leadership training.²² A few of the more important aspects of leadership were selected.

The investigation showed (Chapter IX) that, among the teachers of these churches, there are very large differences as to method and point of view in teaching in accordance with the taking of "leadership training courses or conferences." Apparently a *very* much larger proportion of those who have taken any courses or conferences in the field of leadership training as provided by religious agencies (other than the colleges) may be expected to have a "generally more life-centered" point of view in teaching than of those who have taken no courses, even including among the latter those who have had other forms of more informal "training." A very much larger proportion of those who have taken no courses may be expected to follow closely an assigned lesson-course, without seeking a variety of teaching materials to meet needs and interests of the group taught, even if these lessons are not developed in terms of what the group is doing or making.

It has also been shown (Chapter XI) that, among all the participants in the work of these churches, there are equally great differences as to three aspects of total leadership in accordance with amount of attention to leadership training. According to the evidence shown, a *very* much larger proportion of those who have given some attention to leadership training than of those who have given no special attention to such training may be expected to employ a wide range of social and religious leadership skills, and to give some attention to reading on Christian ethics as applied to social problems and on materials from the history of Christianity and on

both national-world problems of the Church and general world problems, in connection with their participation in the work of the church. Nearly as great differences were shown between those who had taken five or more courses or equivalent and those with a smaller amount of attention to training. There was little difference, however, between those who had taken a few courses and those who had taken none but had given attention to other types of more informal preparation for leadership.

H. Bases for the Selection of Lay Leaders

A review has been made in the preceding sections of the relative significance for lay leadership of contrasting factors in a number of areas of training and experience, considered one at a time. Probably the most valuable findings of the study have been in terms of combinations of these factors. It has been possible to show that participants in the work of these and probably other similar churches with certain combinations of these factors are quite likely, and very much more likely than others, to be found among laymen who are taking the largest degree of leadership responsibility, or who are attempting the widest range of leadership skills, or who seem to have the largest understanding of significant educational processes or appreciation of significant resources.

An inspection of all the tables which have shown the combinations of contrasted degrees of age, church activity in adolescence, and academic training will reveal a certain recurring pattern of relation to qualities of leadership (*See Appendices to Chapters V to X*). In each of these tables it is shown that the younger laymen, who have been *quite active* in the church during adolescence, and who have had some college training are by far the best of the leaders. It is also shown in each

case that older, non-college laymen, who were *less active* in adolescence are by far the poorest leaders.

It is also indicated that, among those participating in the work of these churches, laymen with some college training who have been *quite active* in adolescence, including both the younger and older, or younger laymen who have been *quite active* in adolescence, including both college-trained and non-college individuals, are far more likely to have each of these positive characteristics of leadership than any others. On the other hand, older laymen who were *less active* in adolescence, including college-trained and non-college people, or non-college laymen who were *less active*, including both younger and older, are relatively quite unlikely to have any of these positive characteristics of leadership.

When the factor of attention to special leadership training is included, an even stronger basis for selection of leaders is provided.²³ Those who have participated in church activities during adolescence quite widely, who have had some college training, and also have been willing to give some attention to leadership training (older and younger probably about equally) are giving the most desirable leadership in terms of the taking of leadership responsibility, of insights and points of view in teaching and group leadership, and of appreciations of the significance of certain resources and interests. If college-trained laymen are not available, the younger laymen, *quite active* in the church in adolescence, who have given some attention to leadership training would seem to have by far the best record.

On the other hand, when college-trained laymen are available, the findings in Chapter XII have indicated what kinds of college training provide the best basis for the selection of lay leaders. Those who have had any combination of the factors indicated (participation in social and religious leader-

ship activities and responsibilities, special study in the field of religion and of Christianity, and some emphasis on social studies including psychology, sociology, and education) would seem to be unusually likely candidates for significant leadership. Those who have lacked these aspects of college training are relatively very unlikely candidates.

It has not been possible in this study to compare those who are taking some form of responsibility in the social and religious work of these churches with those who are not active leaders in any way. Therefore, one cannot be sure what factors are associated with inactivity in the program of the church. But since among those who are active in some way a very much larger number of skills are used and a much greater degree of insight and understanding is indicated by those who are college-trained, younger, and were *quite active* in adolescence, than among those who are not college-trained, are older, and were *less active* in adolescence, it would seem a reasonable presumption that the younger college-trained members of the church in general who were active in the church in adolescence are much the better source from which to seek for potential leaders.

I. Procedures and Emphases for the Development of Significant Lay Leadership

What are the procedures upon which the church should depend which would develop strong lay leadership in the future? The findings of this study do not give a direct answer to this question. The *training* of laymen to participate in carrying on the work of the church in such ways as to contribute significantly to the development of Christian character, or religious experience, or a more Christian group life, or any of the other social and religious ends for which the church

exists, cannot be limited to formal agencies of "training." It should be possible in many churches to handle the whole program with young and old in such a way as to develop a degree of significant participation by nearly all of their active members.

This study has not attempted to prove at what points or how far any special training has been effective in producing more significant leadership than would have been given without such training. Yet the evidence of the past which has been presented does indicate what a church might expect of certain emphases in the program of the local church, and of certain types of training provided by religious education agencies and by the colleges.

The church in which its young people are going to and returning from those colleges where they may obtain the kinds of training and experience which have been indicated may expect a higher level of leadership in terms of certain needed points of view, interests, and use of resources among participants in its program than in churches from which young people are not going to such colleges, or to college at all.

The church in which there is constant emphasis on a broad program of adult education, including specific leadership preparation and carefully planned supervision of the efforts of less experienced members, and in which the younger members (twenty to forty) are given a large share in its councils and its places of responsibility, and in which there is a vital and interesting program for adolescent youth, intriguing them into sharing responsibilities in the church, may expect to develop a fellowship of men and women who will share with interest, understanding, insight, and skill in carrying forward at some point the purposes for which the Protestant church exists in the community and society at large.

NOTES FOR CHAPTER XIII

¹ Each of the factors in training and experience was chosen not only for its own sake, but also because of its possible relationship to and effect on the other factors.

² See Table 10, Appendix to Chap. VIII.

³ For these areas see: (1) Chapter V; (2) VI; (3) VII; (4) VII; (5) X.

⁴ For these areas see Chap. VII.

⁵ This is due in part to the fact that more of the younger laymen had been *quite active* in adolescence.

⁶ Many of the individual items of the check-list, such as giving talks, leading discussions, dramatics, recreation, and certain activities with individuals, were not tabulated with reference to *church activity in adolescence*.

⁷ Except as to range of skills attempted, in which case the differences were considerably smaller. The difference as to a wide range of skills was 8.5%, and 11.5% as to a small range of skills attempted.

⁸ Fifty per cent of the laymen under forty-one, and 29% of those over forty in these churches were members or regular attendants of the same churches during adolescence. It is recognized that many churches lose a considerable proportion of their young people, who move away to other communities or other churches in the community.

⁹ This conclusion is suggested rather than proved by the data.

¹⁰ See pp 28-29.

¹¹ Less than 20% had attended colleges in any definite way church-related or making claims to be "Christian" colleges.

¹² Nearly all of these laymen said they had attended fairly regularly. A few more of the college-trained group had parents who were church attendants or active in the church's work.

¹³ The chief difference in terms of known factors is that more of the college-trained people were younger than of the non-college people. It is not possible to say how well the proportion of college-trained people in the total represent the true proportion among those who have carried responsibilities in the work of these churches, or among those listed by the ministers. If it is true that the proportion of college-trained laymen is a little high, and if therefore the college-trained laymen showed greater readiness and ability to answer the questionnaire, it would seem to follow that the questionnaire tended somewhat to select the more intelligent and more active among the non-college laymen. If this is true, the differences shown between college-trained and non-college participants are less than they would be in a true random sample.

¹⁴ In a few areas there was a somewhat greater difference between those with 3-4 years of high school and those with less, with respect to the proportion who failed to report any leadership participation or efforts.

¹⁵ The group with 1-2 years of college contained a fairly large propor-

tion of women and of "normal" graduates. In general they showed greater activity, but in most of the more qualitative aspects of leadership the 3-4 year college group were somewhat superior.

¹⁶ See Chap. V. The average of the non-college laymen was 1.42; that of the college laymen was 0.26 unit higher.

¹⁷ The percentage was slightly higher for the college-trained group in most of these areas, though the reverse in a few.

¹⁸ There was little difference between those with 1-2 years of college and those with 3-4 years. But among presidents and teachers of adult groups there was no difference between those with 1-2 years of college and those with 3-4 years of high school or those with less. The proportion of those with 3-4 years of college was 14% higher.

¹⁹ All the differences mentioned in this paragraph are statistically significant.

²⁰ Tables 7, 8, 11, 14, 19, 22.

²¹ It is recognized that in many churches there are now and will be in the near future very few people with any college training.

²² Chapters II, Section 2, IX and XI, first few pages of each.

²³ Tables 17, 28, 29, 30.

APPENDICES



Appendix to Chapter III

A Study of Lay Leadership in Protestant Churches

Under the Auspices of the Department of Research and Education, Federal Council of Churches

105 EAST 22nd STREET, NEW YORK CITY



THIS STUDY of Lay Leadership is being made in about 100 selected Protestant churches in large and small cities and towns of the United States.

ITS PURPOSE is to understand better the nature of the leadership that lay men and women are giving in the work of the church, aiming at the development of a more Christian group life and of the lives of individuals; what training is needed with respect to a better future lay leadership; what have been the significant sources of training in the experience of present lay members for such social and religious leadership.

LEADERSHIP, in this study, does not mean necessarily the holding of a position. You are giving "leadership" in the work of your church as a lay member, that is, not a church worker by profession:—"Whenever, as an active participant or guide in any program or group, you contribute any initiative, ability, or resources which you possess."

PART I.

Name _____ Address _____

Name of Church _____ Denomination _____

How many years a member, this church? _____

Are you married? _____ If so, how many years? _____ Number of Children? _____

Your age? (20-26) _____ (27-32) _____ (33-40) _____ (41-) _____

Occupation? _____

PART II.

(This should take you only a very few minutes.)

In the spaces below, PLEASE LIST, as per DIRECTIONS, each separate group, committee, or form of service in which you have participated actively during the last three or four years in this church. (List one at least, but not more than 5.)

For listing additional, or previous service, use page 6.

1. _____ 3. _____
2. _____ 4. _____
5. _____

DIRECTIONS.

I. At the left of each dividing line above, place two letters, one from each of the two lists in this section,—to indicate:—(1) the kind of group or service, in general; (2) your relationship to it.

List No. (1).

List No. (2).

- A. A Board or Committee of Church; or of the Minister.
- B. A Sub-committee of "A".
- C. An Adult Organization, Group or Class.
- D. A Sub-committee or group of "C".
- E. A Church Office (if not included in the above).
- F. An Organization, Group or Class for Adolescents (under 21).
- G. Same, for Children (under 12).
- H. Same, for all ages (such as a committee in the Church School).
- I. Service not connected with any "Group".

- a. As president, chairman, captain.
- b. As secretary, treasurer, clerk.
- c. As director, or coach
- d. As a member of:—
- e. As teacher, leader, advisor:—
- f. As supervisor, superintendent.
- g. As speaker, lecturer for:—
- h. As representative of church, acting for it, in a community movement, or organization for:—
- i. As an individual, responsible for, or helping in.
- j. _____

II. At the right of each dividing line above, place as many of the numbers from the list below as are needed to indicate:—the purposes, or responsibilities, or areas of activity of each group or work. (If this list is not adequate, write what you wish in the spaces above.)

- 1. General guidance of the church.
- 2. Administration finances, property.
- 3. Raising finances
- 4. Ushering, reception.

(This list continued on next page.)

Appendix to Chapter III, Continued

- | | |
|--|---|
| <ul style="list-style-type: none"> 5. Stewardship 6. Missionary education; world friendship. 7. Supplying needs of mission work. 8. Conduct of a mission enterprise. <hr/> <ul style="list-style-type: none"> 9. Home visitation. 10. Helping the sick, aged, etc. 11. Social welfare; family care. <hr/> <ul style="list-style-type: none"> 12. Liquor problem; prohibition. 13. Unemployment. 14. Industrial problems. 16. Peace; international relations. 16. Race relations. 17. Inter-church action, or unity. 18. Political action on social issues. 19. Community religious education, or character-building work. | <ul style="list-style-type: none"> 20. Educational program of Church. 21. The Church School, as a whole. 22. Boys', or Girls' Work, as a whole. 23. Young people's Work, as a whole. 24. Adult education. 25. Parent education; church-home cooperation. 26. Teacher-training. <hr/> <ul style="list-style-type: none"> 27. Sunday activities or religious education. 28. Week-day activities or religious education. 29. Boy's or Girl's Club; Scouts, etc. <hr/> <ul style="list-style-type: none"> 30. Worship. 31. Dramatic activity(s). 32. Music, or musical activity(s). 33. Athletic activity(s). 34. Social activity(s). 35. Cultural activities, otherwise. |
|--|---|

PART III.

On the next two pages is a list of specific things which church members have reported that they have done, or found useful, in giving leadership in the work of churches. It includes many items which may not apply to you.

DIRECTIONS.

1. You are asked here simply to check the things which you have tried to do, or helped to do, in connection with the groups or places of service you listed above in Part II. Each column below is for reference to one of these places. If you listed one, use the first column only. It should take you only a few minutes for each column.
2. In column "1," check everything that applies to the place listed first. In column "2," the same for the place listed second. In "3," the third.
3. If the list does not include some things which you have tried to do or use, please add these in the blank spaces provided, and check in the correct column.

Section A.

If you have been:—

- (a) An officer or member of an Adult Organization, or a Committee, or:—
- (b) A teacher or leader or director of an Activity, or a Group (of any age).

Have You:—

- | | 1 | 2 | 3 | 4 | 5 |
|--|-----|-----|-----|-----|-----|
| 1. Made a talk, trying to arouse members to some purpose, or take some action? | () | () | () | () | () |
| 2. Made a talk, trying to give new information, or new ideas, or to raise a problem? | () | () | () | () | () |
| 3. Made a talk, trying to create a devotional response or loyalty to some cause? | () | () | () | () | () |
| 4. Led in discussion (or conversation, with children):—as to what is a right or Christian action or attitude in a situation? | () | () | () | () | () |
| 5. Led in discussion:—as to what are the facts in any connection, as about life, history, or science? | () | () | () | () | () |
| 6. Led in discussion:—to understand or get light on "what to believe" in religion. | () | () | () | () | () |
| 7. Led in discussion:—to form a program or plan for any purpose, such as following up any of the above? | () | () | () | () | () |
| 8. Taken active part in discussions, such as above? | () | () | () | () | () |
| 9. Used stories in connection with above, or told stories for similar purposes (as 1-8)? | () | () | () | () | () |
| 10. Led a service of worship, formal or informal? | () | () | () | () | () |
| 11. Planned service of worship. | () | () | () | () | () |
| 12. Helped select readings, poems, prayers to be used by a group in service of worship? | () | () | () | () | () |
| 13. Prepared (wrote) any of the above yourself? | () | () | () | () | () |
| 14. Given a prayer in a service of worship? | () | () | () | () | () |
| 15. Led singing in same? | () | () | () | () | () |
| 16. Trained choir, or orchestra, for the same? | () | () | () | () | () |
| 17. Planned, or directed a dramatic presentation, as worship? | () | () | () | () | () |
| 18. Helped plan or promote dramatics, in general? | () | () | () | () | () |
| 19. Helped direct dramatics, other than in "17"? | () | () | () | () | () |
| 20. Taken part in dramatics. | () | () | () | () | () |
| 21. Helped plan or promote the music of church, or of any group? | () | () | () | () | () |
| 22. Helped direct music, or a musical performance? | () | () | () | () | () |
| 23. Taken part in same, other than member of chorus. | () | () | () | () | () |
| 24. Tried to select, or develop dramatics, or music:—as to artistic values? | () | () | () | () | () |
| 25. Same:—as to social, ethical, or religious values. | () | () | () | () | () |
| 26. Led popular group singing; played accompaniments? | () | () | () | () | () |
| 27. Planned or helped direct social games? | () | () | () | () | () |
| 28. Helped promote social fellowship at a gathering? | () | () | () | () | () |

Appendix to Chapter III, Continued

| | 1 | 2 | 3 | 4 | 5 | | 1 | 2 | 3 | 4 | 5 |
|--|-----|-----|-----|-----|-----|--|-----|-----|-----|-----|-----|
| 29. Helped promote athletics for church, or a group? | () | () | () | () | () | 33. Tried help group to a realization of God, or an experience of worship in Nature? | () | () | () | () | () |
| 30. Helped coach or manage an athletic activity? | () | () | () | () | () | 34. _____ | () | () | () | () | () |
| 31. Tried use athletic or recreation activities in a group, as a means of character development? | () | () | () | () | () | 35. _____ | () | () | () | () | () |
| 32. Taken group on a hike or into the open? | () | () | () | () | () | 36. _____ | () | () | () | () | () |

Section B.

If you have been a Teacher, or Leader of any Group, or Class.

Have You:—

| | 1 | 2 | 3 | 4 | 5 | | 1 | 2 | 3 | 4 | 5 |
|--|-----|-----|-----|-----|-----|--|-----|-----|-----|-----|-----|
| 1. Tried most of the time to hold attention of group to your exposition of lesson? | () | () | () | () | () | 10. Taken group on excursions to arouse new interests, or give new experiences? | () | () | () | () | () |
| 2. Tried chiefly to draw out discussion or participation from your group? | () | () | () | () | () | 11. Tried handle problems of conduct (and attitude) arising in group activities? | () | () | () | () | () |
| 3. Had discussion at least half lesson period usually? | () | () | () | () | () | 12. Tried chiefly to set up rules which you thought best? | () | () | () | () | () |
| 4. Developed lessons around something group making or doing? | () | () | () | () | () | 13. Or tried chiefly to help members guide own actions, by understanding their consequences, or social principles? | () | () | () | () | () |
| 5. Usually followed closely lesson course assigned? | () | () | () | () | () | 14. _____ | () | () | () | () | () |
| 6. Taught without using any set text or series? | () | () | () | () | () | 15. _____ | () | () | () | () | () |
| 7. Examined a variety of lesson materials, choosing what related to group's interests and needs? | () | () | () | () | () | 16. _____ | () | () | () | () | () |
| 8. Written or prepared yourself a series of "lessons"? | () | () | () | () | () | 17. _____ | () | () | () | () | () |
| 9. Developed handicraft active? | () | () | () | () | () | | | | | | |

Section C.

In Group Leadership referred to in A or B above, including Preparation for same.

Have You:—

| | 1 | 2 | 3 | 4 | 5 | | 1 | 2 | 3 | 4 | 5 |
|--|-----|-----|-----|-----|-----|---|-----|-----|-----|-----|-----|
| 1. Tried to discover the needs and past experiences of group or individuals concerned. | () | () | () | () | () | 5. Helped group organize for some definite purpose? | () | () | () | () | () |
| 2. Tried discover present attitudes, interests of same. | () | () | () | () | () | 6. Tried help others work together co-operatively? | () | () | () | () | () |
| 3. Helped discover actual facts of any situation with which group concerned? | () | () | () | () | () | 7. Helped plan or conduct a meeting for business? | () | () | () | () | () |
| 4. Used above knowledge in helping plan a program? | () | () | () | () | () | 8. Helped give publicity for a worthy activity? | () | () | () | () | () |
| | | | | | | 9. _____ | () | () | () | () | () |

Section D.

In Activities you have checked in previous Sections:—

Have You:—(1) Studied or read in preparation, with reference to following, or:—

(2) Made definite use of ideas from previous study or reading on (or experience with) the following:—

| | 1 | 2 | 3 | 4 | 5 | | 1 | 2 | 3 | 4 | 5 |
|---|-----|-----|-----|-----|-----|---|-----|-----|-----|-----|-----|
| 1. The life of Jesus? | () | () | () | () | () | 11. World problems, events? | () | () | () | () | () |
| 2. Value of Jesus for people today? | () | () | () | () | () | 12. Christian ethics, as to social problems? | () | () | () | () | () |
| 3. Jesus teaching, or Christian principles? | () | () | () | () | () | 13. Sociology, social science. | () | () | () | () | () |
| 4. Other characters, or teachings in the N.T.? | () | () | () | () | () | 14. The physical sciences? | () | () | () | () | () |
| 5. Characters, teachings—O.T. | () | () | () | () | () | 15. Philosophy. | () | () | () | () | () |
| 6. History of Church, Christianity, Missions? | () | () | () | () | () | 16. Theology? | () | () | () | () | () |
| 7. Other characters and events of history? | () | () | () | () | () | 17. Great literature? | () | () | () | () | () |
| 8. Problems, enterprises of your local church? | () | () | () | () | () | 18. Psychology (with ref. to understanding persons involved. | () | () | () | () | () |
| 9. Problems, enterprises of your community? | () | () | () | () | () | 19. Your previous experience with persons of similar age, nature? | () | () | () | () | () |
| 10. National, or world enterprises of the Church? | () | () | () | () | () | 20. Your previous experience with the problems dealt with? | () | () | () | () | () |
| | | | | | | 21. _____ | () | () | () | () | () |

Appendix to Chapter III, Continued

Section E.

As a Member of an Adult Group or Committee:—

Have You:—Helped to plan or carry out actual efforts related to needs of your Church, or Community, or of Society:—

- | | 1 | 2 | 3 | 4 | 5 | | 1 | 2 | 3 | 4 | 5 |
|---|-----|-----|-----|-----|-----|--|-----|-----|-----|-----|-----|
| 1. By helping advise on same? | () | () | () | () | () | 4. By helping group to organize for a purpose? | () | () | () | () | () |
| 2. By helping secure facts, or study needs of any situation dealt with? | () | () | () | () | () | 5. By helping give publicity. | () | () | () | () | () |
| 3. By studying such information as in "2" to advise on same? | () | () | () | () | () | 6. By participating in some concrete endeavor? | () | () | () | () | () |

(If you care to, please describe details briefly.)

Did You:—Try definitely, in the above, to apply ideas which you have gained from your study of, or reading as to:—

- | | 1 | 2 | 3 | 4 | 5 | | 1 | 2 | 3 | 4 | 5 |
|--|-----|-----|-----|-----|-----|--|-----|-----|-----|-----|-----|
| 7. Jesus' teachings, or Christian principles? | () | () | () | () | () | 11. National or world enterprises of the Church? | () | () | () | () | () |
| 8. Bible teachings or ideas otherwise? | () | () | () | () | () | 12. World problems, events? | () | () | () | () | () |
| 9. Problems or enterprises of your local church? | () | () | () | () | () | 13. Modern psychology? | () | () | () | () | () |
| 10. Problems or enterprises of your community? | () | () | () | () | () | 14. Social sciences? | () | () | () | () | () |
| | | | | | | 15. Christian ethics in relation to social problems? | () | () | () | () | () |

Section F.

As an Individual, or Leader of a Group, in Personal Relationships:—

Have You:—

- | | 1 | 2 | 3 | 4 | 5 | | 1 | 2 | 3 | 4 | 5 |
|--|-----|-----|-----|-----|-----|---|-----|-----|-----|-----|-----|
| 1. Given counsel on personal problems to individuals who have come to you? | () | () | () | () | () | 8. Same:—at other gatherings? | () | () | () | () | () |
| 2. Tried to help individuals in difficulties? | () | () | () | () | () | 9. Observed work of members of a group, or of leaders to note where succeeding and failing? | () | () | () | () | () |
| 3. Tried to discover real causes of difficulties which individuals are having? | () | () | () | () | () | 10. Giving counsel re "9"? | () | () | () | () | () |
| 4. Called at home, or business to help in difficulties? | () | () | () | () | () | 11. Made direct use of Bible in any of above? | () | () | () | () | () |
| 5. Same:—to enlist cooperation? | () | () | () | () | () | 12. Same:—as to theology? | () | () | () | () | () |
| 6. Same:—to be friendly? | () | () | () | () | () | 13. Same:—as to psychology or social sciences? | () | () | () | () | () |
| 7. Tried to be friendly at services to those new or strange? | () | () | () | () | () | 14. Same:—as to your reading on philosophy? | () | () | () | () | () |

PART IV.

A REPLY AS FULL AS POSSIBLE to the Sections that follow, as far as they apply to you, is earnestly requested. Responses to these questions concerning certain present interests, and past experiences which have been helpful to you, are most important for the success of this study.

Section A.

During Your Youth (14-19).

Were you a Church member (before 18) _____ Did you attend Church Worship often? _____

What Church, and where? _____

What date (year) did you first join any church (or confirmation)? _____

Did your parent(s) attend regularly? _____ Were they (or one) active in any part of the church's work? _____

How many years of High School did you complete? _____

Did you take an active, or nominal part in the following?

- | | Act. | Nom. | | Act. | Nom. |
|--|------|------|--|------|------|
| 1. H. S.—age, class, or dept. in S. S. | () | () | 8. Scouts, Camp Fire, in church | () | () |
| 2. Officer in Church School (S. S.) | () | () | 9. Scouts, or Camp Fire, etc., not in church | () | () |
| 3. Young People's Society | () | () | 10. YM, HiY, or Girl Reserves | () | () |
| 4. Officer in Y. P. S., or Class | () | () | 11. School religious activities | () | () |
| 5. Teaching, or leading a group | () | () | 12. School social service activities | () | () |
| 6. Teacher-training class | () | () | 12. School paper, debating, dramatics | () | () |
| 7. Church dramatics, or music | () | () | 14. School athletics | () | () |

Appendix to Chapter III, Continued

Section B.

If You Attended College or Normal School.

What College attended? _____ Graduate? _____

How many years attended? _____ Dates attended (or last year)? _____

If Graduate Study, how long? _____ What field? _____

As an Undergraduate, did you study in the fields below?

1. Under "A", check your major field(s) of study. (Or add in blank space.)
2. Under "B", check fields in which you took any course (or unit).
3. Under "C", check fields in which you took three or more courses, i.e., term or semester course. (As near as you remember.)
4. Under "D", check fields where most of your courses required for all graduates.

| | A | B | C | D | | A | B | C | D |
|---------------------------------|-----|-----|-----|-----|----------------------------|-----|-----|-----|-----|
| 1. Psychology | () | () | () | () | 8. Econ.—Hist.—Politics | () | () | () | () |
| 2. Education | () | () | () | () | 9. English, Liter., Speech | () | () | () | () |
| 3. Religious Education | () | () | () | () | 10. Biology, etc. | () | () | () | () |
| 4. Biblical Lit., or Hist. | () | () | () | () | 11. Physical Sciences | () | () | () | () |
| 5. Religion (Philos., Hist. of) | () | () | () | () | 12. Orientation (Survey) | () | () | () | () |
| 6. Philosophy, or Ethics | () | () | () | () | | | | | |
| 7. Sociology, Soc. Sc. | () | () | () | () | 13. _____ | () | () | () | () |

Did You:—Take an active part in:—

- | | | | | | |
|-----------------------------|-----|-------------------------------|-----|----------------------------------|-----|
| 1. Debating | () | 6. An athletic team | () | 11. Church Y. P.'s Group | () |
| 2. Magazine, literary group | () | 7. Class officer | () | 12. Officer of same | () |
| 3. Dramatic activities | () | 8. Student-body officer | () | 13. Xtinn Association | () |
| 4. Musical activities | () | 9. Mgr. of a College activity | () | 14. Officer of same | () |
| 5. Social—science club | () | 10. Mgr. agency, business | () | 15. Other Relig. Organization(s) | () |

Did You:—(1) In connection with curriculum:—check in column "A":—

(2) Auspices of College administration:—check in column "B":—

(2) Auspices local Church, Denom. pastor:—check in column "C":—

(4) Auspices "Y", or other Organization:—check in column "D":—

- | | A | B | C | D |
|---|-----|-----|-----|-----|
| 1. Study or discuss (over period of time) with a group leader:— Problems of war, race, world friendship? | () | () | () | () |
| 2. Problems of social order, or of industry? | () | () | () | () |
| 3. Christian principles as applied to the above? | () | () | () | () |
| 4. The function of the Church in modern life? | () | () | () | () |
| 5. Personal religious problems? | () | () | () | () |
| 6. The Bible, or the life of Jesus, as such? | () | () | () | () |
| 7. Psychology, or methods related to character education? | () | () | () | () |
| 8. Lead or teach a group of boys or girls? | () | () | () | () |
| 9. Lead a study or discussion group of undergraduates? | () | () | () | () |
| 10. Speak on a deputation (social or religious subject)? | () | () | () | () |
| 11. Take part in a Conference, on social, religious problems? | () | () | () | () |
| 12. Take part in any project in "inter-racial" or "industrial" relations? | () | () | () | () |
| 13. Help in a community, or institutional survey? | () | () | () | () |
| 14. Participate in any religious or service group not already indicated above? | () | () | () | () |
| 15. Attend compulsory religious services? | () | () | () | () |
| 16. Attend voluntary religious services regularly? | () | () | () | () |
| 17. Attend voluntary religious services occasionally? | () | () | () | () |

Appendix to Chapter III, Continued

Section C.

- I. Please list any forms of service in the church, in which you have engaged, since School, previous to what you listed in Part II, and give approximate dates.

- II. Please list any agencies in the community, other than the church, which you feel are helping develop character in people or create a more Christian group life, in which you have served in any way since School (inc. professionally).

Agency

Your work, or relationship

Approx. dates

- III. Please list briefly the interests in the community, other than your business, home, recreation, and the above, to which you have given considerable time in the last few years?

- IV. Since School, what has been the most helpful reading you have done which bears on any leadership you have given, or might give in the church? Please list, also, any study courses.

- V. Please mention additional experiences, if any, which you feel have been helpful to you as training for leadership in any work in the church.

- VI. Do you feel that your church offers (a large? moderate? or small?) opportunity for service in advancement of those ends of life in your community in which you are most deeply concerned?

- VII. What do you think the churches should do with reference to the following moral or social issues?

| | Take a definite stand | Do much more than at present | Do about as at present | Decrease their activities | Avoid this issue |
|--|--------------------------|------------------------------------|---------------------------|------------------------------|---------------------|
| 1. Prohibition | () | () | () | () | () |
| 2. Relief of unemployed | () | () | () | () | () |
| 3. Industrial questions—labor disputes | () | () | () | () | () |
| 4. Racial discrimination | () | () | () | () | () |
| 5. Disarmament; opposition to war | () | () | () | () | () |
| 6. Moral issues in local politics | () | () | () | () | () |
| 7. Moral issues in national politics | () | () | () | () | () |

- VIII. Has your local church or any group within it taken any stand or action with respect to any social issues, such as the above, which you think is significant? If so, please describe briefly.

Appendix to Chapter IV

TABLE 1

Distribution of churches by size of church and State in which located

| | Pennsylvania | New Jersey* | New York | Massachusetts | Connecticut | Total |
|-------|--------------|-------------|----------|---------------|-------------|-------|
| **I | 5 | 6 | 5 | 2 | 2 | 20 |
| II | 2 | 7 | 6 | 4 | 1 | 20 |
| III | 5 | 6 | 7 | 3 | 0 | 21 |
| IV | 0 | 10 | 8 | 3 | 0 | 21 |
| Total | 12 | 29 | 26 | 12 | 3 | 82 |

*Including one in District of Columbia.

TABLE 2

Distribution of churches by size of church and denomination

| | Congregational | Baptist | Presbyterian | Methodist | Reformed | Lutheran | Misc. |
|-------|----------------|---------|--------------|-----------|----------|----------|-------|
| I | 4 | 1 | 5 | 10 | 0 | 0 | 0 |
| II | 2 | 5 | 6 | 5 | 1 | 0 | 1 |
| III | 6 | 4 | 2 | 6 | 3 | 0 | 0 |
| IV | 6 | 5 | 5 | 1 | 0 | 2 | 2 |
| Total | 18 | 15 | 18 | 22 | 4 | 2 | 3 |

TABLE 3

Distribution of churches by size of church and size-type of community

| | Metropolitan | Suburban | 50000- 300000 | 10000- 49000 | 2500- 9000 | Under 2500 |
|-------|--------------|----------|------------------|-----------------|---------------|---------------|
| I | 2 | 2 | 6 | 6 | 2 | 0 |
| II | 2 | 6 | 3 | 5 | 2 | 0 |
| III | 3 | 3 | 3 | 6 | 5 | 1 |
| IV | 3 | 5 | 0 | 3 | 2 | 8 |
| Total | 10 | 16 | 12 | 22 | 11 | 9 |

**I. Over 850 total membership
 II. 500-850 total membership
 III. 300-500 total membership
 IV. Under 300 total membership

Appendix to Chapter IV, Continued

TABLE 4*

Membership and leadership statistics of 82 churches

Quartile I

Churches with membership over 850

| A | B | C | D | E | F |
|--|-------|-------|------|------|------|
| 3 Scranton, Pa.....Elm Park.....M. E. | 2600 | | | 39 | 12 |
| 3 Bridgeport, Conn.....United.....Cong. | 2000 | | | 55 | 11 |
| 4 Coatesville, Pa.....Olivet.....M. E. | 1450 | 1000 | 100 | 79 | 6 |
| 3 Paterson, N.J.....First.....Bapt. | 1493 | 900 | 200 | 58 | 14 |
| 5 Grove City, Pa.....Grace.....M. E. | 1400 | | | 50 | 7 |
| 2 Haddonfield, N.J.....First.....Pres. | 1334 | 800 | 100 | 55 | 12 |
| 3 Springfield, Mass.....Wesley.....M. E. | 1259 | 950 | 200 | 34 | 11 |
| 2 East Orange, N.J.....Calvary.....M. E. | 1380 | 916 | | 102 | 34 |
| 2 East Orange, N.J.....First.....Pres. | 1350 | | | 114 | 29 |
| 3 Binghamton, N.Y.....First.....Pres. | 1250 | | | 112 | 18 |
| 4 Headville, Pa.....Stone.....M. E. | 1200 | | | 105 | 16 |
| 4 Summit, N.J.....Central.....Pres. | 1100 | | | 54 | 15 |
| 1 Washington, D.C.....Mt. Pleasant.....Cong. | 1100 | | | 104 | 34 |
| 4 Northampton, Mass.....Edwards.....Cong. | 1100 | | | 104 | 22 |
| 4 Auburn, N.Y.....Second.....Pres. | 1014 | 750 | 200 | 93 | 28 |
| 4 Bristol, Conn.....Prospect.....M. E. | 1000 | | | 113 | 16 |
| 4 Endicott, N.Y.....First.....M. E. | 975 | | | 95 | 22 |
| 3 Utica, N.Y.....Plymouth.....Cong. | 957 | 600 | 180 | 26 | 13 |
| 5 West Pittston, Pa.....First.....M. E. | 932 | 700 | 200 | 103 | 9 |
| 2 Orange, N.J.....Hillside.....Pres. | 860 | 500 | 110 | 79 | 16 |
| Total | 25754 | 17200 | 3600 | 1576 | 341 |
| Estimated resident total, age 20-65(10% deducted) | | 15450 | 3250 | 1420 | 341 |
| Per cent of estimated resident total, 20-65..... | | | 21% | 9% | 2.3% |
| Per cent of estimated total participants in work. | | | | | 11% |
| Same, if first seven churches omitted..... | | | | | 15% |
| Per cent of lay leaders, as listed by ministers, age 20-65..... | | | | | 24% |

NOTES TO TABLE 4

I

Key to capitals at head of columns

A. Type of community

- | | |
|-----------------------------|--------------------------|
| 1. Metropolitan | 4. City 10,000 - 49,000 |
| 2. Suburban to metropolitan | 5. Community 2500 - 9000 |
| 3. City 50,000 up | 6. Community under 2500 |

B. Total membership of church

C. Total adult resident membership, estimated by minister

D. Total number who had participated in any leadership in previous 3-4 years, as estimated by minister

E. Number of lay leaders listed by minister

F. Number included in study, with all over 65 eliminated

II

The totals under columns C and D are derived from the average relationship of C and D to B in the cases where C and D were reported.

Appendix to Chapter IV, Continued

TABLE 4, continued

Quartile II - Churches with memberships from 500 to 850

| A | B | C | D | E | F |
|--|-------|------|------|------|-----|
| 3 Springfield, Mass.....Park Memorial....Bapt. | 850 | 500 | 120 | 55 | 16 |
| 3 Worcester, Mass.....Lincoln Square....Bapt. | 810 | | | 84 | 7 |
| 2 East Orange, N.J.....Arlington.....Pres. | 790 | | | 90 | 42 |
| 2 Haddonfield, N.J.....First.....Bapt. | 760 | | | 86 | 16 |
| 4 Wakefield, Mass.....First.....Cong. | 750 | | | 72 | 22 |
| 1 Brooklyn, N.Y.....Kings Highway....M. E. | 750 | 534 | 120 | 90 | 21 |
| 2 Ridgewood, N.J.....First.....M. E. | 750 | 500 | 125 | 25 | 15 |
| 4 Binghamton, N.Y.....First.....Bapt. | 715 | 450 | | 64 | 14 |
| 3 Allentown, Pa.....St. Andrews.....Ref. | 715 | 375 | 45 | 19 | 8 |
| 5 Madison, N.J.....First.....Pres. | 679 | | | 85 | 14 |
| 4 Bridgeport, Conn.....Washington Park..M. E. | 675 | | | 86 | 17 |
| 2 Irvington, N.J.....First.....M. E. | 673 | 475 | 100 | 75 | 29 |
| 1 Newark, N.J.....Forest Hill.....Pres. | 600 | 400 | 125 | 57 | 21 |
| 2 Hollis, N.Y.....First.....Pres. | 600 | | | 60 | 17 |
| 4 Gardner, Mass.....First.....Cong. | 585 | 335 | 85 | 27 | 10 |
| 5 Wellsville, N.Y.....First.....M. E. | 574 | | | 52 | 7 |
| 1 New York, N.Y.....Wadsworth.....Bapt. | 500 | | | 71 | 17 |
| 4 Lebanon, Pa.....Century.....M. E. | 500 | 340 | 55 | 53 | 14 |
| 2 Flushing, N.Y.....First.....M. E. | 500 | | | 39 | 4 |
| 2 East Orange, N.J.....Park Avenue.....Disc. | 500 | | | 15 | 10 |
| Total | 13278 | 8175 | 1840 | 1165 | 321 |
| Estimated resident total, age 20-65..... | | 7360 | 1650 | 1050 | 321 |
| Per cent of resident total, age 20-65..... | | | 22½% | 14½% | 4½% |
| Per cent of estimated participants in work, 20-65 | | | | | 20% |
| Per cent of leaders listed by ministers, age 20-65 | | | | | 30% |

Quartile III - Churches with memberships from 300 to 500

| A | B | C | D | E | F |
|---|------|------|------|-----|-----|
| 4 Arlington, Mass.....Trinity.....Bapt. | 480 | 360 | 90 | 46 | 10 |
| 5 Boonton, N.J.....First.....Pres. | 459 | 418 | 85 | 45 | 15 |
| 4 Rahway, N.J.....First.....Bapt. | 456 | | | 45 | 7 |
| 4 Steubenville, O.....Hamlin.....M. E. | 450 | | | 50 | 8 |
| 3 Worcester, Mass.....Hope.....Cong. | 417 | 300 | 50 | 32 | 10 |
| 2 Rockville C., N.Y.....First.....Cong. | 411 | | | 42 | 7 |
| 1 New York, N.Y.....St. James.....M. E. | 383 | 250 | | 40 | 6 |
| 2 W. Orange, N.J.....Patterson.....Pres. | 459 | 250 | 70 | 43 | 4 |
| 2 Orange, N.J.....First.....M. E. | 365 | 280 | | 36 | 12 |
| 5 Wharton, N.J.....St. John's.....M. E. | 350 | 300 | 75 | 50 | 16 |
| 4 Ithaca, N.Y.....First.....Cong. | 350 | 260 | 80 | 54 | 17 |
| 5 Somerset, Pa.....St. Paul's.....Ref. | 350 | 265 | | 23 | 8 |
| 3 Worcester, Mass.....Adams Square....Cong. | 348 | 300 | 45 | 35 | 8 |
| 3 Allentown, Pa.....St. Peter's.....Ref. | 347 | | | 34 | 5 |
| 1 New York, N.Y.....Mt. Washington..Pres. | 341 | 250 | 50 | 20 | 10 |
| 5 Jenkinstown, Pa.....First.....M. E. | 340 | | | 47 | 8 |
| 4 Berwick, Pa.....First.....Ref. | 338 | 255 | | 40 | 4 |
| 6 Pt. Pleasant, N.Y.....Durand.....Cong. | 320 | | | 33 | 7 |
| 5 Warsaw, N.Y.....First.....Cong. | 320 | 200 | 45 | 36 | 5 |
| 1 Brooklyn, N.Y.....Kenilworth.....Bapt. | 301 | 225 | | 35 | 9 |
| 4 Morristown, N.J.....First.....Bapt. | 300 | | | 32 | 8 |
| Total | 7885 | 5830 | 1290 | 818 | 184 |
| Estimated resident total, age 20-65..... | | 5250 | 1180 | 735 | 184 |
| Per cent of resident total, age 20-65..... | | | 22½% | 14% | 3½% |
| Per cent of estimated participants in work, 20-65 | | | | | 16% |
| Per cent of leaders listed by minister, age 20-65 | | | | | 25% |

Appendix to Chapter IV, Continued

TABLE 4, Continued

Quartile IV

Churches with memberships from 125 to 300

| A | B | C | D | E | F |
|--|-------|-------|------|------|-------|
| 2 Bloomfield, N.J.....Central.....Bapt. | 290 | 195 | | 35 | 11 |
| 4 Summit, N.J.....First.....Bapt. | 297 | 200 | 60 | 27 | 8 |
| 1 New York, N.Y.....Park Avenue.....Pres. | 269 | 180 | 45 | 36 | 3 |
| 4 Watertown, Mass.....Union | 260 | 230 | | 25 | 6 |
| 5 Wellsville, N.Y.....First.....Cong. | 260 | 180 | | 29 | 4 |
| 2 Forest Hills, N.Y.....Grace.....Luth. | 250 | 200 | 40 | 18 | 5 |
| 2 Rosedale, N.Y.....First.....Pres. | 250 | 200 | 30 | 27 | 12 |
| 6 Blackwood, N.J.....First.....M. E. | 250 | 185 | 60 | 25 | 10 |
| 4 Bridgeton, N.J.....West.....Pres. | 250 | | | 18 | 6 |
| 5 Highland Park, N.J.....First.....Bapt. | 260 | 215 | 42 | 20 | 9 |
| 6 Sherrill, N.Y.....Plymouth.....Cong. | 235 | 195 | 75 | 21 | 15 |
| 1 Newark, N.J.....Jube Memorial.....Cong. | 229 | | | 11 | 3 |
| 2 Palisades Park, N.J.....Morsemere.....Comm. | 200 | | | 18 | 8 |
| 6 Oldwick, N.J.....Zion.....Luth. | 200 | | | 15 | 4 |
| 6 Hamburg, N.J.....First.....Bapt. | 191 | 172 | 40 | 40 | 21 |
| 6 Upton, Mass.....First.....Cong. | 180 | | | 14 | 8 |
| 6 Keene Valley, N.Y.....First.....Cong. | 161 | 79 | 44 | 16 | 3 |
| 2 West Orange, N.J.....St. Cloud.....Pres. | 150 | | | 22 | 6 |
| 1 Brooklyn, N.Y.....Kings Highway.....Bapt. | 150 | | | 10 | 3 |
| 6 Millerton, N.Y.....First.....Pres. | 145 | | | 16 | 5 |
| 6 Southwick, Mass.....First.....Cong. | 122 | 100 | 20 | 12 | 3 |
| Total | 4599 | 3400 | 1020 | 453 | 155 |
| Estimated resident total, age 20-65..... | | 3050 | 920 | 410 | 155 |
| Per cent of resident total, age 20-65..... | | | 30% | 13% | 5% |
| Per cent of estimated participants in work, 20-65 | | | | | 17% |
| Per cent of leaders listed by ministers, age 20-65 | | | | | 38% |
| Grand total, 82 churches..... | 51512 | 34600 | 7750 | 4012 | 1001 |
| Estimated resident total, age 20-62 (-10%)..... | | 31200 | 7005 | 3615 | 1001 |
| Per cent of resident total, age 20-65..... | | | 22½% | 11½% | 3.2% |
| Same, if seven largest churches omitted..... | | | | | 4% |
| Per cent of estimated participants in work, 20-65 | | | | | 14.3% |
| Same, if seven largest churches omitted..... | | | | | 17% |
| Per cent of leaders listed by minister, age 20-65 | | | | | 27.6% |

Appendix-to Chapter IV, Continued

NOTES TO TABLE 4, Continued

III

As may be seen from the table, Quartile I, the twenty churches with memberships of over 85C, had a total membership of about 25,700. On the basis of estimates of nine of the ministers, the number of resident members between 20 and 65 was about 15,450, and the total number between 20 and 65 who had participated actively in any leadership in the work of the church during the previous three to four years was about 3250. The number of laymen between 20 and 65 listed by the ministers of these churches was about 1430. (Ten per cent was deducted from the estimates of the ministers, and from the number of laymen listed by them, to allow for elimination of all over 65. See p. 49).

The 341 laymen included in the study are 2.3% of the total adult resident membership, and 11% of the estimated total of active participants between 20 and 65. It may be noted that if the seven largest churches are omitted, the latter per cent would be 15%. In these seven largest churches with memberships from 1200 to 2600, and two others slightly smaller, the ministers listed only 1.5% to 4% of the total membership. In all other churches, from 8% to 15% of the total memberships were listed. The 341 are 24% of the laymen listed by the ministers.

Quartile II, the twenty churches with memberships between 500 and 850, had a total membership of 13,276. On the basis of estimates of eleven of the ministers, the total resident membership between 20 and 65 was about 7360, and the total number who had given any degree of leadership was about 1650. Of these, 1050 were listed by the ministers, and 316 were included in the study. These 316 are 4.5% of the adult resident membership, and 20% of the estimated total of active participants, and 30% of those listed by the ministers.

The data of Quartiles III and IV may be read from the table in similar fashion. The data for the total of eighty-two churches are summarized in the main text.

Appendix to Chapter IV, Continued

TABLE 5

Cross-relationships of four sets of factors in training and experience
as found among 1001 lay leaders*

| | <u>Quite Active</u> | <u>Less Active</u> | Younger | Older | College | Non-College |
|---------------------------|---------------------|----------------------------------|-------------|----------|-----------|-------------|
| Total..... | 486 | 535 | 453 | 548 | 487 | 514 |
| <u>Quite Active</u> | | | 58%(257) | 38%(209) | 45.5(221) | 47.5(245) |
| <u>Less Active</u> | | | 42%(196) | 62%(339) | 54.4(266) | 52.5(269) |
| Younger..... | 55%(257) | 35%(196) | | | 52.5(257) | 38.5(196) |
| Older..... | 45%(209) | 65%(339) | | | 47.5(230) | 61.5(318) |
| College..... | 47.5(221) | 50%(266) | 58%(257) | 42%(230) | | |
| Non-college..... | 52.5(245) | 50%(269) | 42%(196) | 58%(318) | | |
| | <u>Quite Active</u> | <u>Less Active</u> | Younger | Older | College | Non-College |
| Total..... | 416 | 428 | 389 | 455 | 441 | 403 |
| Took Courses..... | 32%(134) | 20.5(87) | 27.5(107) | 25%(114) | 26%(115) | 26%(107) |
| Reading, No Courses | 20%(83) | 15.5(67) | 17.5(68) | 18%(82) | 20.5(90) | 15%(60) |
| None At All..... | 48%(199) | 64.0(274) | 55.0(214) | 57%(259) | 53.5(236) | 59%(237) |
| | Took Courses | Reading, etc., But No Courses | None At All | | | |
| Total..... | 221 | 150 | 473 | | | |
| Younger..... | 48.5(107) | 45.5(68) | 46%(214) | | | |
| Older..... | 51.5(114) | 54.5(82) | 54%(259) | | | |
| <u>Quite Active</u> | 60.5(134) | 55.5(83) | 42%(199) | | | |
| <u>Less Active</u> | 39.5(87) | 44.5(67) | 56%(274) | | | |
| College..... | 52%(115) | 60%(90) | 50%(236) | | | |
| Non-college..... | 48%(108) | 40%(60) | 50%(237) | | | |

TABLE 6

Proportions of laymen with special leadership training who had certain combinations of other factors in training and experience -- in comparison with proportions of laymen without leadership training and proportions of the total who had these same combinations

| | Total Group | Took Courses | Reading, Lectures | None At All |
|--------------------------|-------------|--------------|-------------------|-------------|
| | 844 | 221 | 150 | 473 |
| College-Younger..... | 28% | 27.5% | 33.5% | 27% |
| College-Older..... | 24% | 24.5% | 26.5% | 23% |
| Non-College-Younger..... | 18% | 21% | 12% | 19% |
| Non-College-Older..... | 30% | 27% | 28% | 32% |
| College-Quite Active.... | 24.5% | 28.5% | 32.5% | 20% |
| College-Less Active..... | 27.5% | 23.5% | 27.5% | 30% |
| Non-College-Quite Active | 24.5% | 32% | 23% | 22% |
| Non-College-Less Active. | 23.5% | 16% | 17% | 28% |

Appendix to Chapter V

TABLE 7

The proportions of 262 lay leaders taking major leadership* who had each of certain combinations of factors in training and experience -- compared with the proportions of 1001 lay leaders who had each of these same combinations

| Combinations of Factors in Training and Experience | Per Cent of 262 | Per Cent of 1001 | Difference | Difference S.E. |
|--|-----------------|------------------|------------|-----------------|
| A Quite Active, College, Younger... | 21.4 | 13.9 | 7.5 | 2.8 |
| B Quite Active, College, Older..... | 12.2 | 8.2 | 4.0 | 1.8 |
| C Quite Active, Non-col., Younger.. | 14.6 | 11.8 | 2.8 | 1.2 |
| D Quite Active, Non-col., Older.... | 15.6 | 12.7 | 2.9 | 1.2 |
| E Less Active, College, Younger.... | 11.8 | 11.8 | 0.0 | 0 |
| F Less Active, College, Older..... | 11.4 | 14.8 | -3.4 | -1.5 |
| G Less Active, Non-col., Younger... | 6.1 | 7.8 | -1.7 | -1.0 |
| H Less Active, Non-col., Older..... | 6.9 | 19.0 | -12.1 | -8.0 |
| AB Quite Active, College..... | 33.6 | 22.1 | 11.5 | 3.6 |
| CD Quite Active, Non-college..... | 30.2 | 24.5 | 5.7 | 1.8 |
| EF Less Active, College..... | 23.2 | 26.6 | -3.4 | -1.2 |
| GH Less Active, Non-college..... | 13.0 | 26.8 | -13.8 | -5.6 |
| AC Quite Active, Younger..... | 38.0 | 25.7 | 10.3 | 3.1 |
| BD Quite Active, Older..... | 27.8 | 20.9 | 6.9 | 2.3 |
| EG Less Active, Younger..... | 17.9 | 19.6 | -1.7 | -0.6 |
| FH Less Active, Older..... | 18.3 | 33.8 | -15.5 | -5.6 |
| AE College, Younger..... | 33.2 | 25.7 | 7.5 | 2.3 |
| BF College, Older..... | 23.6 | 23.0 | 0.6 | 0.2 |
| CG Non-college, Younger..... | 20.7 | 19.6 | 1.1 | 0.4 |
| DH Non-college, Older..... | 22.5 | 31.7 | -9.2 | -3.1 |

*Two or more major leadership responsibilities or equivalent.

EXPLANATION OF TABLE 7

It should be noted first in Table 7 that the combination of the three factors showing the greatest positive difference from the total leadership group is combination A, *quite active, college, younger*. The difference of 7.5% is 2.8 times its standard error (13.9% of the total were A; 21.4% of the 262). On the other hand, the combination H, *less active, non-college, older*, shows a negative difference of 12.1%, which is 6.0 times its standard error (19.0% of the total were H; 6.9% of the 262).

There are 11.5% more of combination AB, *quite active laymen with college-training*, including both younger and older, in the major leadership group than in the total group, and this difference is 3.6 times the standard error. There are 13.8% fewer of combination GH, *less active laymen without college training*, in the major leadership group than in the total group, which is 5.6 times its standard error. There are 15.5% fewer of combination FH,

older less active laymen, than in the total group, which is also 5.6 times its standard error.

None of the combinations with *less active* (E,F,G,H) furnish more major leadership than might be expected from their proportions in the total, not even the combination E, *younger, college-trained, less active*. Both combinations AC and BD, *quite active, younger and older*, furnish a definitely greater proportion among the 262 major leaders than their numbers in the total would lead one to expect.

Although there appears to be a basis for predicting amount of leadership responsibility in the contrast between the combination AE, *younger college-trained*, and the combination DH, *older non-college*, the greater likelihood that the former will take major leadership vanishes when they have been *less active* in adolescence (combination E), while the negative prediction for the latter is turned into a slight positive prediction when they have been *quite active* in adolescence (combination D).

Since the combinations of factors in training and experience among the 300 laymen reporting only a small amount of leadership responsibility (less than one unit) reveal almost exactly the opposite relationships to those in Table 7, they are not shown in a table. Thirty-five per cent of the 300 were *older non-college* laymen who had been *less active* in adolescence, in contrast with only 19% of the 400 who had this combination of factors. On the other hand, only 5.7% of the 300 were *younger college-trained* laymen who had been *quite active* in adolescence, in contrast with 13.9% of the 400.

Appendix to Chapter VI

(Reference from pages 92-3).

(1) Among the 317 presidents or section leaders and teachers of adults, there were 167 who had been *quite active* in adolescence and 150 who had been *less active*. (2) Among the 323 leaders of adolescents, there were 185 who had been *quite active* and 138 *less active*. (3) Among the 239 leaders of children, there were 136 *quite active*, and 103 *less active*.

In the column at the left below, the difference is shown between each of these pairs of groups as to the proportion of each group who reported a *wide* range of skills; in the column at the right, the same as to the proportion who reported only a *small* range of skills.

| (a) | | | |
|--|------------------|-------------|-------------|
| (1) 317 presidents, teachers, etc. of adults | The quite active | 19.8 | 16.2 |
| | The less active | <u>11.3</u> | <u>28.0</u> |
| | | 8.5 | -11.8 |
| (2) 323 leaders of adolescents..... | The quite active | 26.5 | 12.5 |
| | The less active | <u>14.5</u> | <u>30.0</u> |
| | | 12.0 | -17.5 |
| (3) 239 leaders of children..... | The quite active | 16.9 | 25.0 |
| | The less active | <u>12.8</u> | <u>50.5</u> |
| | | 4.3 | -25.5 |

By comparison with the differences shown on page 92 for the total group it may be seen that the differences between the *quite active* and the *less active* among special types of leaders with reference to range of skills attempted in their capacity as group presidents, or leaders of adolescents, etc., are quite large, but not so large as in the total group.

| (b) | | | |
|--|-------------|-------------|-------------|
| (1) 317 Presidents, teachers, etc. of adults | 145 younger | 18.0 | 20.0 |
| | 172 older | <u>14.0</u> | <u>21.5</u> |
| | | 4.0 | -1.5 |
| (2) 323 leaders of adolescents..... | 162 younger | 23.6 | 17.6 |
| | 141 older | <u>16.0</u> | <u>23.2</u> |
| | | 5.6 | -5.6 |
| (3) 239 leaders of children..... | 162 younger | 13.6 | 35.6 |
| | 77 older | <u>18.2</u> | <u>36.4</u> |
| | | -4.6 | -0.6 |

Here it appears that the differences between older and younger among special types of leaders are very much smaller than in the total group. In fact the older leaders of children reported a wider range of activities than the younger.

(c)

| | | | |
|--|---------------------|------|-------|
| (1) 317 presidents, teachers, etc. of adults | 164 college-trained | 19.5 | 18.3 |
| | 153 non-college | 11.5 | 23.5 |
| | | 7.7 | -5.2 |
| (2) 323 leaders of adolescents..... | 170 college-trained | 22.3 | 21.2 |
| | 153 non-college | 18.9 | 18.9 |
| | | 3.4 | 2.3 |
| (3) 239 leaders of children..... | 131 college-trained | 19.9 | 32.1 |
| | 108 non-college | 9.2 | 43.5 |
| | | 10.7 | -11.4 |

It may be seen from the data above that the differences between the college-trained leaders of children and the non-college leaders are much greater than in the total group. Among the presidents, teachers, etc., of adults the differences between the college-trained and non-college laymen are about the same as in the total group. A few more in proportion of the college-trained leaders of adolescents reported a *wide* range of skills than of the non-college leaders, but more of them also reported a *small* range. On page 92 it was shown that there is no difference in average.

TABLE 8

The proportions of 193 lay leaders, selected for their wide range of leadership skills attempted; who had each of the possible combinations of three pairs of factors in training and experience -- in comparison with the proportions of the total population who had these same combinations

| Combinations of Factors in Training and Experience | | Per Cent of 193 | Per Cent of 1001 | Difference | Difference S.E. |
|--|------------------------------------|-----------------|------------------|------------|-----------------|
| A | Quite Active, Younger, College... | 28.0% | 13.9% | 14.1 | 4.1 |
| B | Quite Active, Younger, Non-coll.. | 18.6% | 11.8% | 6.8 | 2.3 |
| C | Quite Active, Older, College..... | 11.4% | 8.2% | 3.2 | 1.3 |
| D | Quite Active, Older, Non-college.. | 13.4% | 12.7% | 0.7 | 0.3 |
| E | Less Active, Younger, College.... | 9.3% | 11.8% | -2.5 | -1.1 |
| F | Less Active, Younger, Non-college | 4.1% | 7.8% | -3.7 | -2.5 |
| G | Less Active, Older, College..... | 10.4% | 14.8% | -4.4 | -1.8 |
| H | Less Active, Older, Non-college.. | 5.7% | 19.0% | -13.3 | -6.4 |
| AB | Quite Active, Younger..... | 46.6% | 25.7% | 20.9 | 5.5 |
| CD | Quite Active, Older..... | 24.8% | 20.9% | 3.9 | 1.2 |
| EF | Less Active, Younger..... | 13.4% | 19.6% | -6.2 | -2.2 |
| GH | Less Active, Older..... | 16.1% | 31.8% | -17.7 | -5.9 |
| AC | Quite Active, College..... | 39.4% | 22.1% | 17.3 | 4.7 |
| BD | Quite Active, Non-college..... | 32.0% | 24.5% | 7.5 | 2.1 |
| EG | Less Active, College..... | 19.7% | 26.6% | -6.9 | -2.3 |
| FH | Less Active, Non-college..... | 9.8% | 26.8% | -17.0 | -6.6 |
| AE | Younger College..... | 37.3% | 25.7% | 11.6 | 3.1 |
| BF | Younger, Non-college..... | 22.7% | 19.6% | 3.1 | 1.0 |
| CG | Older, College..... | 21.8% | 23.0% | -1.2 | -0.4 |
| DH | Older, Non-college..... | 19.1% | 31.7% | -12.7 | -4.1 |

EXPLANATION OF TABLE 8
(Reference from page 94)

An inspection of Table 8 reveals that the most significant of the eight combinations in relation to a wide range of skills attempted is combination A, *quite active, college, younger*. The 193 leaders showing a wide range of skills contained 14.1% more of laymen with this combination than the total had of laymen with this combination (28.0% of the 193 were A; 13.9% of the total). The ratios of the differences to the standard errors may be seen in the table.

The group of 193 contained 20.9% more of combination AB, *quite active, younger* (including both college-trained and non-college) than the total had of laymen with this combination (46.6% of the 193 were AB; 25.7% of the total). The group of 193 contained 17.3% more of combination AC, *quite active, college-trained* (including both younger and older) than the total had of laymen with this combination (39.4% of the 193 were AC; 22.1% of the total).

The least significant combination is H, *less active, non-college, older*. The 193 leaders contained 13.3% less of laymen with this combination than the total had of laymen with this combination (5.7% of the 193 were H; 19.0% of the total).

The group of 193 contained 17.7% less of combination GH, *less active, older* (including both college and non-college) than the total had of the combination GH (16.1% of the 193 were GH; 31.8% of the total). The group of 193 contained 17.0% less of combination FH, *less active, non-college* (including both younger and older) than the total had of FH (9.8% of the 193 were FH; 26.8% of the total).

Appendix to Chapter VIII

TABLE 9

Differences in the proportions of lay leaders who reported certain activities and efforts in leadership with individuals -- in accordance with certain variations in training and experience

| | B | C | D | E |
|-------------------------|----------------------|---|--|---|
| | Attempted to Counsel | Proportion of "B" Who Tried To Discover Real Causes | Proportion of "B" Who Tried To Use Psychology, Social Sciences | Proportion of "B" Who Tried To Use Bible Directly |
| Total (1001)..... | 56.1% | 68.6% | 24.6% | 40.6% |
| Younger (453)..... | 58.9 | 67.3 | 27.4 | 40.8 |
| Older (548)..... | 53.7 | 70.0 | 20.3 | 40.4 |
| | <u>5.2</u> | <u>-2.7</u> | <u>7.1</u> | <u>0.4</u> |
| Diff. \div S.E. | 1.6 | -0.7* | 2.1* | |
| Quite Active (486)..... | 69.5 | 68.3 | 29.1 | 44.7 |
| Less Active (535)..... | 44.5 | 69.2 | 16.4 | 34.8 |
| | <u>25.0</u> | <u>-0.9</u> | <u>12.7</u> | <u>9.8</u> |
| Diff. \div S.E. | 8.6 | | 3.8* | 2.5* |
| College (467)..... | 56.2 | 72.8 | 36.5 | 43.1 |
| Non-college (514)..... | 55.8 | 65.9 | 11.8 | 40.1 |
| | <u>0.4</u> | <u>6.9</u> | <u>24.7</u> | <u>3.0</u> |
| Diff. \div S.E. | | 2.0* | 7.5* | 0.7* |
| | F | G | H | J |
| | Visited to give help | Visited to enlist cooperation | Visited to be friendly | Friendly to new or strange |
| Total (1001)..... | 30.8% | 33.0% | 48.9% | 68.1% |
| Younger (453)..... | 28.3 | 34.0 | 51.9 | 68.4 |
| Older (548)..... | 34.8 | 32.8 | 46.4 | 67.9 |
| | <u>-8.3</u> | <u>1.2</u> | <u>5.5</u> | <u>0.5</u> |
| Diff. \div S.E. | -3.0 | | 1.8 | |
| College (467)..... | 29.9 | 34.4 | 51.0 | 61.5 |
| Non-college (514)..... | 31.7 | 31.6 | 46.7 | 74.3 |
| | <u>-1.8</u> | <u>2.8</u> | <u>4.3</u> | <u>-12.8</u> |
| Diff. \div S.E. | | | 1.4 | -4.6 |

*Based on a combined total of only 581, instead of 1001

Appendix to Chapter VIII Continued

TABLE 10

Differences in the proportions of certain special group leaders who reported certain activities to gain personal understanding of individuals and problems in their leadership of the group -- in accordance with certain variations in their training and experience

| | A | B | C | D |
|---|------------------------------------|---|---|---------------------------|
| | Tried to Discover Needs, Interests | Tried to Use Reading on Psychology with "A" | Sought Facts of Situations Faced by Group | Reported Neither of These |
| 520 Leaders of Adolescents or Children | | | | |
| Younger (314)..... | 60.5 | 55.3* | 38.2 | 31.8 |
| Older (206)..... | 52.4 | 47.2 | 34.9 | 40.8 |
| | <u>8.1</u> | <u>8.1</u> | <u>3.3</u> | <u>-9.0</u> |
| Difference \div S.E. | 1.9 | 1.4* | | -2.2 |
| Quite Active (295)..... | 63.1 | 54.8* | 44.1 | 27.8 |
| Less Active (225)..... | 49.7 | 48.2 | 27.5 | 43.3 |
| | <u>13.4</u> | <u>6.6</u> | <u>16.6</u> | <u>-15.5</u> |
| Difference \div S.E. | 3.1 | 1.1* | 4.2 | -3.8 |
| College (274)..... | 63.8 | 62.8* | 40.9 | 27.4 |
| Non-college (246)..... | 50.0 | 37.4 | 32.5 | 43.5 |
| | <u>13.8</u> | <u>25.4</u> | <u>8.4</u> | <u>-15.9</u> |
| Difference \div S.E. | 3.2 | 6.0* | 2.0 | -4.0 |
| 317 Teachers, Presidents, Section Leaders of Adult Groups | A | B | C | D |
| Younger (145)..... | 47.6 | 55.9* | 51.1 | 35.2 |
| Older (172)..... | 39.5 | 44.1 | 51.2 | 37.2 |
| | <u>8.1</u> | <u>11.8</u> | <u>0</u> | <u>-2.0</u> |
| Difference \div S.E. | 1.5 | 1.7* | | |
| Quite Active (167)..... | 49.1 | 54.8* | 60.0 | 27.3 |
| Less Active (150)..... | 36.7 | 47.1 | 41.3 | 48.0 |
| | <u>12.4</u> | <u>7.7</u> | <u>18.7</u> | <u>-18.7</u> |
| Difference \div S.E. | 2.4 | 1.4* | 3.8 | -3.8 |
| College, 3-4 yr. (112)..... | 52.7 | 74.6* | 58.0 | 28.8 |
| All others (205)..... | 38.0 | 34.8 | 47.3 | 41.5 |
| | <u>14.7</u> | <u>40.0</u> | <u>10.7</u> | <u>-14.7</u> |
| Difference \div S.E. | 2.5 | 7.5* | 2.8 | -2.7 |
| College, 1-2 yr. (52)..... | 38.5 | 55.1 | 42.3 | 40.5 |
| H.S., 3-4 yrs. (74)..... | 40.5 | 38.8 | 50.0 | 40.5 |
| H.S., 2- less (79)..... | 35.4 | 17.8 | 48.1 | 43.0 |

*Proportion of number of individuals under "A"

Appendix to Chapter VIII, Continued

TABLE 11

Proportions of 298 leaders of children and adolescents who reported special efforts to discover needs, attitudes, interests of their group members according to each of certain combinations of factors in training and experience -- in comparison with the proportion of the total population of 520 leaders who had these same combinations

| | 298 | Per Cent of 298 | Per Cent of 520 | Differ- ence | Difference S.E. |
|--------------------------------------|-----|--------------------|--------------------|-----------------|--------------------|
| A College, Quite Active, Younger... | 72 | 24.2 | 19.2 | 5.0 | 1.6 |
| B College, Quite Active, Older.... | 33 | 11.1 | 8.7 | 2.4 | 1.0 |
| C College, Less Active, Younger... | 46 | 15.4 | 14.4 | 1.0 | 0.4 |
| D Non-col., Quite Active, Younger... | 52 | 17.4 | 17.5 | -0.1 | 0.0 |
| E Non-col., Quite Active, Older... | 29 | 9.7 | 11.4 | -1.7 | -0.7 |
| F Non-col., Less Active, Older.... | 22 | 7.4 | 9.2 | -1.8 | -0.9 |
| G College, Less Active, Older..... | 24 | 8.1 | 10.4 | -2.3 | -1.1 |
| H Non-col., Less Active, Younger.. | 20 | 6.7 | 9.2 | -2.5 | -1.2 |
| AB College, Quite Active..... | 105 | 35.3 | 27.9 | 7.4 | 2.2 |
| CG College, Less Active..... | 70 | 23.5 | 24.8 | -1.3 | -0.4 |
| DE Non-col., Quite Active..... | 81 | 27.1 | 28.9 | -1.8 | -0.6 |
| FH Non-col., Less Active..... | 42 | 14.1 | 18.4 | -4.3 | -1.6 |
| AC College, Younger..... | 118 | 39.6 | 33.6 | 6.0 | 1.8 |
| BG College, Older..... | 57 | 19.2 | 19.1 | 0.1 | 0.0 |
| DH Non-college, Younger..... | 72 | 24.1 | 26.7 | -2.6 | -0.8 |
| EF Non-college, Older..... | 51 | 17.1 | 20.6 | -3.5 | -1.2 |
| AD Younger, Quite Active..... | 124 | 41.6 | 36.7 | 4.9 | 1.4 |
| BF Older, Quite Active..... | 62 | 20.8 | 20.1 | 0.7 | 0.2 |
| CH Younger, Less Active..... | 66 | 22.1 | 23.6 | -1.5 | -0.5 |
| FG Older, Less Active..... | 42 | 15.5 | 19.6 | -4.1 | -1.5 |

EXPLANATION OF TABLE 11

(Reference from page 116)

An inspection of Table 11 reveals that the most significant of the eight combinations in relation to an attitude of readiness to seek out the real needs and interests of group members is combination A, *college, quite active, younger*. The 298 leaders reporting such leadership contained 5% more of laymen with this combination than the total had of laymen with this combination.

This group of 298 contained 7.4% more of laymen with combination AB, *college, quite active* (including both younger and older), than the total had of laymen with this combination.

This group of 298 also contained 6% more of laymen with combination AC, *college, younger* (including both *quite active* and *less active*), than the total had of laymen with this combination. These are the only combinations which offer a positive prediction

of group leadership of this character. The combination AD apparently offers a positive prediction, but the combination D is found in no larger proportion in the special group than in the total group.

It may be noted that no combination with *non-college* offers a positive prediction, even combination D, *non-college* with *quite active, younger*. Altogether, there were 47.3% of non-college laymen among the total, and 41.2% among the 298, a difference of 6.1%. On the other hand, only one combination with *college* (combination G, *college*, with *older, less active*) shows any negative difference.

The standard errors of these differences may be noted in the table. The caution needed in viewing these results is discussed in the main body of the chapter; likewise the fact that statistically significant differences are shown when these factors are taken separately, and compared with each other rather than with the average, that is, the total.

Appendix to Chapter IX

TABLE 12

Proportions of (1) 291 teachers of adolescents, (2) 221 teachers of children, (3) 144 teachers of adults, who reported certain points of view and methods in teaching

| Methods of Teaching, as Reported | 291 Teachers of Adolescents | 221 Teachers of Children | 144 Teachers of Adults |
|--|-----------------------------------|--------------------------------|------------------------------|
| A Reported trying most of time to hold attention of group to own exposition of the lesson, and usually following closely lesson course assigned. (1a and 2a)..... | 14.1% | 21.3% | 13.2% |
| B Reported using chiefly own exposition of lesson, and examining a variety of materials, choosing what was related to needs and interests of group. (1a and 2b)..... | 10.0% | 10.4% | 13.9% |
| C Reported trying chiefly to draw out participation or discussion. (1b)..... | 75.9% | 68.3% | 72.9% |
| D Reported following closely lesson course assigned, but not developing lessons around what group was doing or making. (2a and not 3)..... | 33.0% | 39.4% | 38.9% |
| E Reported usually following lesson course assigned and developing lessons around what group was doing or making. (2a and 3)..... | 16.8% | 19.9% | 18.0% |
| F Reported examining a variety of materials, choosing what related to group's needs and interests, rather than usually following assigned lessons closely..... | 50.2% | 40.7% | 43.1% |
| G Reported developing lessons around what the group was doing or making. (3) | 36.1% | 39.6% | |
| H Reported all of the methods in 1b, 2b, and 3..... | 20.0% | 20.0% | 13.2% |
| I Reported a combination of at least two of these methods, indicating a "generally more life-centered point of view" (1b, and 2b or 3 or both)..... | 57.0% | 50.2% | 47.2% |

Appendix to Chapter IX, Continued

TABLE 13

(1) Proportions of 291 teachers of adolescents, and of 221 teachers of children who reported certain positive and negative indications of a generally more "life-centered" method in teaching; (2) differences in these proportions according to certain variations in training and experience

| | I* A Generally More Life-centered Point of View | D Followed Assignments Closely; Did Not Build Lessons on Group Activities |
|------------------------------------|--|---|
| Teachers of Adolescents (291) | 57.0% | 33.0% |
| The <u>quite active</u> (169)..... | 64.0 | 25.0 |
| The <u>less active</u> (122)..... | 47.5 | 43.4 |
| | 16.5 | -18.4 |
| Difference \div S.E..... | 3.4 | -4.0 |
| The younger (164)..... | 61.1 | 29.9 |
| The older (127)..... | 53.5 | 37.0 |
| | 7.6 | -7.1 |
| Difference \div S.E..... | 1.6 | -1.5 |
| College-trained (155)..... | 63.9 | 27.1 |
| Non-college (136)..... | 49.3 | 39.7 |
| | 14.6 | -12.6 |
| Difference \div S.E..... | 3.0 | -2.6 |
| Teachers of Children (221) | 50.2% | 39.4% |
| The <u>quite active</u> (131)..... | 52.6 | 38.9 |
| The <u>less active</u> (90)..... | 46.7 | 40.0 |
| | 5.9 | -1.1 |
| The younger (155)..... | 50.3 | 38.1 |
| The older (66)..... | 50.0 | 42.6 |
| | 0.3 | -4.5 |
| College-trained (122)..... | 59.0 | 30.3 |
| Non-college (99)..... | 39.4 | 50.5 |
| | 19.6 | -20.2 |
| Difference \div S.E..... | 3.0 | -3.1 |

*For exact characteristics, see pp. 123-4.

EXPLANATION OF TABLE 14
(Reference from page 127)

An examination of Table 14 shows that the most significant of the eight combinations of factors in relation to a "generally more life-centered point of view" in teaching is combination A, *college, quite active, younger*. The 166 leaders of adolescents reporting such leadership contained 4.4% more of leaders with this combination than the total had of leaders with this combination.

This group of 166 contained 7.2% more of leaders with combination AB, *college, quite active* (including both younger and older), than the total had of leaders with this combination.

These are the only combinations which offer a positive prediction of such a point of view in teaching, in terms of the factors involved. Non-college leaders who *younger* and *quite active* in adolescence, and *college-trained* leaders who were *older* and *less active* in adolescence were found in approximately the same proportions among the 166 as in the total group of 291.

It may also be seen that the ledst significant of the eight combinations is combination H, *non-college, less active, older*. The 166 leaders reporting a more life-centered point of view contained 4.4% less of leaders with this combination than the total had of leaders with this combination, and 6% less of combination GH, *non-college, less active* (including both younger and older), than the total had of combination GH.

It may be seen that no two-factor combination with *non-college*, even with *quite active*, offers a positive prediction. The combination of *college* with *less active* produces a very slight negative prediction.

It should be noted that Table 14 shows a statistically significant difference between the college-trained leaders and the non-college leaders, and between those *quite active* in adolescence and those *less active*, although this method does not show differences with statistical significance.

TABLE 14

Proportion of the 166 teachers that reported a generally more "life-centered" method in teaching adolescents, who had each of certain combinations of factors in training and experience—compared with the proportion of the total of 291 teachers of adolescents who had each of the same combinations

| | Per Cent of 166 | Per Cent of 291 | Diff. | S.E. |
|--------------------------------------|--------------------|--------------------|-------|------|
| A College, Quite Active, Younger.... | 22.6 | 18.2 | 4.4 | 4.0 |
| B College, Quite Active, Older..... | 13.5 | 10.7 | 2.8 | 3.2 |
| C Non-college, Quite Active, Younger | 16.9 | 16.2 | 0.7 | 3.5 |
| D College, Less Active, Older..... | 10.5 | 10.5 | .0 | .0 |
| E College, Less Active, Younger..... | 13.0 | 13.9 | -0.9 | 3.3 |
| F Non-college, Quite Active, Older.. | 12.0 | 13.0 | -1.0 | 3.3 |
| G Non-college, Less Active, Younger. | 8.6 | 8.2 | -1.6 | 2.5 |
| H Non-college, Less Active, Older... | 4.9 | 9.3 | -4.4 | 2.3 |
| AB College, Quite Active..... | 36.1 | 28.9 | 7.2 | 4.6 |
| CF Non-college, Quite Active..... | 28.9 | 29.2 | -0.3 | 4.3 |
| DE College, Less Active..... | 23.5 | 24.4 | -0.9 | 4.1 |
| GH Non-college, Less Active..... | 11.5 | 17.5 | -8.0 | 3.2 |
| AE College, Younger..... | 35.5 | 32.0 | 3.5 | 4.7 |
| BD College, Older..... | 24.1 | 21.3 | 2.8 | 4.0 |
| CE Non-college, Younger..... | 23.5 | 24.4 | -0.9 | 4.1 |
| FH Non-college, Older..... | 16.9 | 22.3 | -5.4 | 3.7 |

Appendix to Chapter IX, Continued

TABLE 15

Proportion of the 111 teachers of children that reported a generally more "life-centered" method, who had each of certain combinations of factors in training and experience -- compared with proportion of the total of 221 teachers who had each of the same combinations

| | Per Cent of 111 | Per Cent of 221 | Diff. | S.E. |
|-----------------------------------|--------------------|--------------------|-------|------|
| AB College, Quite Active..... | 37.0 | 30.3 | 6.1 | 5.6 |
| CD College, Less Active..... | 27.9 | 24.9 | 3.0 | 5.0 |
| EF Non-college, Quite Active..... | 25.2 | 29.0 | -4.8 | 5.1 |
| GH Non-college, Less Active..... | 9.0 | 15.6 | -5.9 | 3.7 |
| AC College, Younger..... | 46.9 | 40.3 | 6.6 | 7.1 |
| BD College, Older..... | 18.0 | 14.9 | 3.1 | 4.0 |
| EG Non-college, Younger..... | 23.4 | 29.9 | -6.5 | 5.0 |
| FH Non-college, Older..... | 11.7 | 14.9 | -3.2 | 3.8 |

Table 16 is in main text of Chapter IX.

EXPLANATION OF TABLE 17

(Reference from page 131)

An inspection of Table 17 will reveal that the most significant combinations of eight factors in relation to possession of a "generally more life-centered" point of view in teaching are combinations A, *college, courses, quite active*, and A-1, *college, courses, older*. The 149 teachers who reported such a point of view in teaching contained 4.8% more of teachers with each of these combinations of training and experience than the total of 256 had of these combinations.

The table shows further that the 149 contained 7.5% more teachers with the combination AB, *college, with courses* (including both *quite active* and *less active*, and both *younger* and *older*), than the total had of this combination.

In contrast, the 149 contained the same proportion of the combination CE, *non-college, with courses*, as the total had of CE; and a slightly smaller proportion (1.1%) of the combination DF, *college, no courses*, than the total had of DF. The 149 had 6.4% less of the combination GH, *non-college, no courses*, than the total had of this combination. It may be noted that in this latter combination there is no difference between *quite active* (H) and *less active* (G), or between *younger* (G-1) and *older* (H-1).

The only combinations with *no courses* to show any positive prediction of such leadership are combination D, *college, quite active, no courses*, and combination D-1, *college, younger, no courses*. The only combinations with *courses* to show any negative prediction are combinations E and E-1.

Appendix to Chapter IX, Continued

TABLE 17

Proportion of 149 teachers of adolescents reporting a "generally more life-centered" method of teaching who had each of certain combinations of factors in training and experience (including courses or no courses in leadership training) -- in comparison with the proportion of total group of 256 who had each of the same combinations

| | Per Cent of 149 | Per Cent of 256 | Difference |
|---|--------------------|--------------------|------------|
| College, courses, quite active.....(A) | 14.2 | 9.4 | 4.8 |
| College, courses, less active.....(B) | 10.1 | 7.4 | 2.7 |
| Non-college, courses, quite active.....(C) | 15.4 | 14.1 | 1.3 |
| College, no courses, quite active.....(D) | 24.8 | 23.0 | 1.8 |
| Non-college, courses, less active.....(E) | 3.4 | 4.7 | -1.3 |
| College, no courses, less active.....(F) | 14.7 | 17.8 | -2.9 |
| Non-college, no courses, less active.....(G) | 8.7 | 9.7 | -3.0 |
| Non-college, no courses, quite active.....(H) | 10.7 | 14.1 | -3.4 |
| College, courses, older.....(A-1) | 14.2 | 9.4 | 4.8 |
| College, courses, younger.....(B-1) | 10.1 | 7.4 | 2.7 |
| Non-college, courses, younger.....(C-1) | 12.7 | 11.0 | 1.7 |
| College, no courses, younger.....(D-1) | 26.8 | 25.7 | 1.1 |
| Non-college, courses, older.....(E-1) | 8.1 | 7.8 | -1.7 |
| College, no courses, older.....(F-1) | 12.7 | 14.9 | -2.2 |
| Non-college, no courses, younger.....(G-1) | 9.4 | 12.5 | -3.1 |
| Non-college, no courses, older.....(H-1) | 8.0 | 11.3 | -3.4 |
| College, courses.....(AB) | 24.3 | 16.8 | 7.5 |
| Non-college, courses.....(CE) | 18.8 | 18.8 | .0 |
| College, no courses.....(DF) | 39.5 | 40.8 | -1.1 |
| Non-college, no courses.....(GH) | 17.4 | 23.8 | -6.4 |
| College, no courses, but special reading, etc.....(DF-X) | 12.7 | 12.1 | 0.6 |
| Non-college, special reading, etc.....(GH-X) | 4.7 | 7.4 | -2.7 |

Appendix to Chapter X

Tables 18, 20 and 21 are in main text of Chapter X

EXPLANATION TO TABLE 19

(Reference from page 141)

An inspection of Table 19 reveals that the most significant of the eight combinations is combination A, *college, quite active, younger*. The 331 laymen who reported attempted use of reading on Christian ethics applied to social problems contained 9.7% more of laymen with this combination than the total had of this combination.

The 331 contained 14.2% more of the combination AB, *college, quite active* (including both younger and older), than the total had of this combination.

By far the least significant of the eight combinations is combination H, *non-college, less active, older*; the special group of 331 laymen contained 13.4% less of laymen with this combination than the total had of this combination (5.7% of the 331; 19.1% of the total).

TABLE 19

Showing the proportion of the 331 laymen that reported study or attempted use of "Christian Ethics applied to social problems" in connection with their leadership activities, who had each of various combinations of factors in training and experience -- compared with the proportion of the total of 1001 laymen who had each of the same combinations

| | Per Cent of 1001 | Per Cent of 331 | Differ- ence | Difference S.E. |
|---|---------------------|--------------------|-----------------|--------------------|
| A College, Quite Active, Younger..... | 13.9 | 23.8 | 9.7 | 3.7 |
| B College, Quite Active, Older..... | 8.2 | 12.7 | 4.5 | 2.1 |
| C Non-college, Quite Active, Younger... | 11.8 | 12.7 | 0.9 | 0.4 |
| D Non-college, Quite Active, Older..... | 12.7 | 13.6 | 0.9 | 0.4 |
| E College, Less Active, Younger..... | 11.6 | 12.7 | 0.9 | 0.4 |
| F College, Less Active, Older..... | 14.8 | 14.2 | -0.6 | -0.3 |
| G Non-college, Less Active, Younger... | 7.8 | 4.8 | -3.0 | -2.0 |
| H Non-college, Less Active, Older..... | 19.1 | 5.7 | -13.4 | -7.8 |
| AB College, Quite Active..... | 22.1 | 36.3 | 14.2 | 5.0 |
| CD Non-college, Quite Active..... | 24.5 | 26.3 | 1.8 | 0.7 |
| EF College, Less Active..... | 26.6 | 26.9 | 0.3 | 0.1 |
| GH Non-college, Less Active..... | 28.9 | 10.5 | -16.4 | -7.5 |
| AC Younger, Quite Active..... | 25.7 | 36.3 | 10.6 | 4.0 |
| BD Older, Quite Active..... | 20.9 | 26.3 | 5.4 | 2.0 |
| EG Younger, Less Active..... | 19.6 | 17.5 | -2.1 | -0.9 |
| FH Older, Less Active..... | 33.9 | 19.9 | -14.0 | -5.5 |
| AE College, Younger..... | 25.7 | 36.3 | 10.6 | 4.0 |
| BF College, Older..... | 23.0 | 26.9 | 3.9 | 1.5 |
| CG Non-college, Younger..... | 19.6 | 17.5 | -2.1 | -0.9 |
| DH Non-college, Older..... | 31.8 | 19.3 | -12.5 | -5.0 |

The 334 also contained 16.4% less of combination GH, *non-college, less active* (including both younger and older), than the total had of this combination.

These are the only combinations indicating a definite positive or negative prediction for such leadership. Although combinations AC and AE appear to offer a positive prediction, the difference is due almost entirely to combination A. Although combinations FH and DH appear to offer a negative prediction, they are due almost entirely to combination H.

EXPLANATION TO TABLE 22
(Reference from page 148)

As in Table 19, the most significant of the eight combinations is combination A, *college, quite active, younger*. The 232 laymen that reported activities involving attempted use of reading on both national-world problems of the church and general world problems contained 11.9% more with this combination than the total had

TABLE 22

Showing the proportion of 232 lay leaders (that reported activities involving study of, or effort to use reading on both national-world problems and enterprises of Church and general world problems) who had each of various combinations of factors in training and experience -- compared with the proportion of the total of 1001 laymen who had each of the same combinations

| | Per Cent of 1001 | Per Cent of 232 | Difference | Difference S.E. |
|--|---------------------|--------------------|------------|--------------------|
| A College, Quite Active, Younger..... | 13.9 | 25.8 | 11.9 | 3.7 |
| B College, Quite Active, Older..... | 6.2 | 13.4 | 5.2 | 2.2 |
| C Non-college, Quite Active, Older.... | 12.7 | 16.8 | 4.1 | 1.5 |
| D Non-college, Quite Active, Younger.. | 11.8 | 11.6 | -0.2 | -0.1 |
| E College, Less Active, Older..... | 14.8 | 13.3 | -1.5 | -0.6 |
| F College, Less Active, Younger..... | 11.8 | 9.5 | -2.3 | -1.0 |
| G Non-college, Less Active, Younger... | 7.8 | 3.4 | -4.4 | -2.8 |
| H Non-college, Less Active, Older..... | 19.0 | 6.2 | -12.8 | -7.2 |
| AB Quite Active, College..... | 22.1 | 39.2 | 17.1 | 4.9 |
| CD Quite Active, Non-college..... | 24.5 | 28.4 | 3.9 | 1.2 |
| EF Less Active, College..... | 26.6 | 22.6 | -3.6 | -1.2 |
| GH Less Active, Non-college..... | 26.8 | 9.4 | -17.2 | -7.2 |
| AD Quite Active, Younger..... | 25.7 | 37.4 | 11.7 | 3.3 |
| BC Quite Active, Older..... | 20.9 | 30.2 | 9.3 | 2.9 |
| FO Less Active, Younger..... | 19.6 | 12.9 | -6.7 | -2.6 |
| EH Less Active, Older..... | 33.8 | 19.5 | -14.3 | -4.8 |
| AF College, Younger..... | 25.7 | 35.3 | 9.6 | 2.8 |
| BE College, Older..... | 23.0 | 26.7 | 3.7 | 1.2 |
| DG Non-college, Younger..... | 19.6 | 15.0 | -4.6 | -1.7 |
| CH Non-college, Older..... | 31.7 | 23.0 | -8.7 | -2.8 |

this combination. The 232 also contained 17.4% more of combination AB, including the *older* laymen.

The least significant combination also is H, with 12.8% less among the 232 than in the total. The 232 also had 17.2% less of combination GH than the total had of GH.

In contrast with table 19, the combination *quite active, older* (BC), including both college and non-college, shows a fairly large positive difference from the percentage in the total group (9.3% more), while the combination *less active, younger* (FG) shows a fairly large negative difference from the percentage in the total (6.7% less).

TABLE 23

(1) Proportion of 878 laymen who reported certain personal activities and efforts in the planning or carrying out of actual enterprises of adult groups related to the needs of the church, the community, or society;

(2) How these proportions varied between the Younger and Older, and between the College and Non-college groups

| | Total 878 | (1) Younger-375 (2) Older-503 | (1) College-429 (2) Non-col-449 |
|--|--------------|---|---|
| A Reported personal participation in organizing or carrying out such enterprises..... Diff. \div S.E..... | 59.0% | (1) 62.4 (2) <u>58.5</u> 5.9 1.5 | (1) 59.0 (2) <u>59.0</u> .0 |
| B Reported helping to secure facts or study needs of situations dealt with..... Diff. \div S.E..... | 39.8% | (1) 36.7 (2) <u>42.1</u> -5.4 -1.3 | (1) 42.8 (2) <u>36.9</u> 5.9 1.5 |
| C Reported personal participation, or securing facts or merely helping to advise on plans..... Diff. \div S.E..... | 75.9% | (1) 74.8 (2) <u>76.7</u> -1.9 | (1) 79.2 (2) <u>72.6</u> 6.6 2.2 |
| Actual Totals in "C"..... | Total 666 | (1) Younger-280 (2) Older-386 | (1) College-340 (2) Non-col-326 |
| D Reported trying to apply ideas based on teachings of Jesus or Christian principles (proportion of "C")..... Diff. \div S.E..... | 50.6% | (1) 47.2 (2) <u>53.1</u> -5.9 -1.5 | (1) 49.8 (2) <u>51.3</u> -1.5 |
| E Ideas gained from personal study of Christian ethics applied to social problems..... Diff. \div S.E..... | 28.8% | (1) 32.1 (2) <u>28.4</u> 5.7 1.6 | (1) 33.2 (2) <u>24.2</u> 9.0 2.9 |
| F Tried to apply ideas gained from personal study of problems of local community..... | 36.2% | (1) 37.4 (2) <u>35.6</u> 1.9 | (1) 37.4 (2) <u>35.4</u> 2.0 |
| G Ideas gained from personal study of national-world problems of the Church..... Diff. \div S.E..... | 26.1% | (1) 25.4 (2) <u>28.6</u> -1.2 | (1) 29.7 (2) <u>22.3</u> 7.4 2.2 |
| H Ideas from personal study of world problems..... Diff. \div S.E..... | 23.1% | (1) 20.7 (2) <u>24.7</u> -4.0 -1.2 | (1) 26.5 (2) <u>19.4</u> 7.1 2.2 |

Appendix to Chapter XI

Tables 24, 25, 26, and 27 are in main text of Chapter XI

TABLE 28a

Proportion of the 175 lay leaders that reported a wide range of skills attempted in leadership, who had each of certain amounts or combinations of training and experience (including leadership training) compared with the proportion of the total group of 844 who had each of the same amounts or combinations of training and experience

| | Per Cent of 175 | Per Cent of 844 | Differ- ence | Diff. S. E. |
|---|--------------------|--------------------|-----------------|----------------|
| Took 5 plus Courses* (1)..... | 21.2 | 8.5 | 12.7 | 4.0 |
| Took 1-4 Courses (2)..... | 28.9 | 17.7 | 9.2 | 2.8 |
| Special Reading, etc. (3)..... | 22.2 | 17.8 | 4.4 | 1.3 |
| No Attention to "Training" (4)..... | 29.7 | 56.0 | -26.3 | -6.8 |
| Any Courses (1) + (2)..... | 48.1 | 28.2 | 21.9 | 5.3 |
| Courses or Reading, etc. (1) + (2) + (3).. (Some "Training") | 70.3 | 44.0 | 26.3 | 6.8 |
| A Some Training, Quite Active, College..... | 31.4 | 13.3 | 18.1 | 4.9 |
| B Some Training, Quite Active, Non-college.. | 21.7 | 12.4 | 9.3 | 2.8 |
| C Some Training, Less Active, College..... | 12.0 | 11.0 | 1.0 | 0.4 |
| D No Training, Quite Active, College..... | 10.9 | 11.4 | -0.5 | -0.2 |
| E Some Training, Less Active, Non-college... | 5.2 | 7.3 | -2.1 | -1.1 |
| F No Training, Quite Active, Non-college.... | 9.7 | 12.2 | -2.5 | -1.0 |
| G No Training, Less Active, College..... | 7.4 | 16.5 | -9.1 | -3.9 |
| H No Training, Less Active, Non-college..... | 1.7 | 15.9 | -14.2 | -7.1 |
| AB Some Training, Quite Active..... | 53.1 | 25.7 | 27.4 | 6.6 |
| CE Some Training, Less Active..... | 17.2 | 18.3 | -1.1 | -0.3 |
| DF No Training, Quite Active..... | 20.6 | 23.6 | -3.0 | -0.9 |
| GH No Training, Less Active..... | 9.1 | 32.4 | -23.3 | -8.8 |
| AC Some Training, College..... | 43.4 | 24.3 | 19.1 | 4.7 |
| BE Some Training, Non-college..... | 26.9 | 19.7 | 7.2 | 2.2 |
| DG No Training, College..... | 18.3 | 27.9 | -9.6 | -3.0 |
| EH No Training, Non-college..... | 11.4 | 28.1 | -16.7 | -5.8 |

TABLE 28b

Proportion of the 230 lay leaders that reported a small range of skills attempted in leadership, who had each of certain amounts or combinations of training and experience -- compared with the proportion of the total group of 844 who had each of the same combinations of training and experience

| | Per Cent of 230 | Per Cent of 844 | Differ- ence | Diff. S. E. |
|----------------------------------|--------------------|--------------------|-----------------|----------------|
| Some Training, Quite Active..... | 7.8 | 25.7 | -17.9 | -7.8 |
| Some Training, Less Active..... | 14.8 | 18.3 | -3.5 | -1.3 |
| No Training, Quite Active..... | 21.3 | 23.6 | -2.3 | -0.7 |
| No Training, Less Active..... | 56.1 | 32.4 | 23.7 | 6.4 |
| Some Training, College..... | 12.6 | 24.3 | -11.7 | -4.7 |
| Some Training, Non-college..... | 10.0 | 19.7 | -9.7 | -4.2 |
| No Training, College..... | 35.8 | 27.9 | 7.7 | 2.2 |
| No Training, Non-college..... | 41.8 | 28.1 | 13.7 | 3.7 |

Appendix to Chapter X, Continued

TABLE 29

Proportion of the 301 lay leaders that reported use of reading on Christian ethics applied to social problems in their leadership, who had each of certain combinations of factors in training and experience (including leadership training) -- compared with the proportion of the total of 844 laymen who had each of the same combinations

| | Per Cent of 301 | Per Cent of 844 | Differ- ence | Diff. S. E. |
|---|--------------------|--------------------|-----------------|----------------|
| A College, Quite Active, Some Training..... | 25.0 | 13.3 | 11.7 | 4.2 |
| B College, Less Active, Some Training..... | 16.2 | 11.0 | 5.2 | 2.3 |
| C Non-college, Quite Active, Some Training..... | 17.0 | 12.4 | 4.6 | 1.9 |
| D College, Quite Active, No Training..... | 12.6 | 11.4 | 1.2 | 0.6 |
| E Non-college, Less Active, Some Training.. | 5.5 | 7.3 | -1.8 | -1.0 |
| F Non-college, Quite Active, No Training... | 9.3 | 12.3 | -2.9 | -1.5 |
| G College, Less Active, No Training..... | 11.0 | 16.5 | -4.5 | -2.1 |
| H Non-college, Less Active, No Training.... | 3.3 | 15.9 | -12.6 | -7.4 |
| AB College, Some Training..... | 41.2 | 24.3 | 16.9 | 5.3 |
| CE Non-college, Some Training..... | 22.4 | 19.7 | 2.7 | 1.0 |
| DG College, No Training..... | 23.6 | 27.9 | -4.3 | -1.5 |
| FH Non-college, No Training..... | 12.6 | 28.1 | -15.5 | -6.2 |
| AC Quite Active, Some Training..... | 41.9 | 25.7 | 16.2 | 5.0 |
| BE Less Active, Some Training..... | 21.9 | 18.3 | 3.6 | 1.3 |
| DF Quite Active, No Training..... | 21.9 | 23.6 | -1.7 | -0.7 |
| GH Less Active, No Training..... | 14.3 | 32.4 | -18.1 | -6.7 |

TABLE 30

Proportion of the 213 lay leaders that reported attempted use of both national-world problems of the Church and general world problems in their leadership, who had each of certain combinations of factors in training and experience (including leadership training) -- compared with the proportion of the total of 844 laymen who had each of the same combinations

| | Per Cent of 213 | Per Cent of 844 | Differ- ence | Diff. S. E. |
|---|--------------------|--------------------|-----------------|----------------|
| College, Quite Active, Some Training..... | 29.6 | 13.3 | 16.3 | 5.0 |
| College, Less Active, Some Training..... | 15.0 | 11.0 | 4.0 | 1.5 |
| Non-college, Quite Active, Some Training..... | 17.9 | 12.4 | 5.5 | 1.9 |
| College, Quite Active, No Training..... | 12.7 | 11.4 | 1.3 | 0.5 |
| Non-college, Less Active, Some Training..... | 5.1 | 7.3 | -2.2 | -1.3 |
| Non-college, Quite Active, No Training..... | 8.5 | 12.2 | -3.7 | -1.7 |
| College, Less Active, No Training..... | 8.5 | 16.5 | -8.0 | -3.5 |
| Non-college, Less Active, No Training..... | 2.8 | 15.9 | -13.1 | -7.3 |
| Quite Active, Some Training..... | 47.4 | 25.7 | 21.7 | 5.9 |
| Less Active, Some Training..... | 20.2 | 18.3 | 1.9 | 0.6 |
| Quite Active, No Training..... | 21.1 | 23.6 | -2.5 | -0.8 |
| Less Active, No Training..... | 11.3 | 32.4 | -21.1 | -8.1 |
| College, Some Training..... | 44.6 | 24.3 | 20.3 | 5.5 |
| Non-college, Some Training..... | 23.0 | 19.7 | 3.3 | 1.1 |
| College, No Training..... | 21.1 | 27.9 | -6.8 | -2.1 |
| Non-college, No Training..... | 11.3 | 28.1 | -16.8 | -6.5 |

Appendix to Chapter XII

Table 31 is in main text of Chapter XII

NOTES TO TABLE 32

1. The headings to columns in the table refer to the following aspects of leadership:

- 1a. Per cent who reported a wide range of activities.
- 1b. Per cent who reported a small range of activities.
- 2a. Per cent who reported use of either national-world problems of Church or general world problems in above leadership activities.
- 2b. Per cent who reported no efforts re local or world problems of Church or society in leadership activities
- 3. Reported use of Christian ethics applied to social problems.
- 4a. Reported efforts to discover real needs, attitudes, etc. and reading on psychology, in leading children or adolescents.
- 4b. Reported no attempts to discover real needs or interests in leadership of children or adolescents, or the facts of any problem-situation faced by group.

2. (Reference to Note 7, end of Chapter XII.) It may be seen in column 1a that 9.6% more of those who attended the church-related colleges reported a wide range of activities undertaken, than of attendants at other liberal arts colleges and the large universities, state and private. (S.E. is 5.8). Column 4b shows that 12.6% fewer of attendants at church-related colleges than of the others attempted a small range of activities (S.E. is 5.3).

3. (Reference to Note 8, end of Chapter XII.) Another area, not shown in the table, in which attendants at the teachers colleges showed a high proportion of positive leadership was that of leading and planning a service of worship. There was an 11% difference between this group together with attendants at church-related colleges and all other college attendants.

Another area in which attendants at church-related colleges reported more positive leadership was that of *counseling* with individuals (about 15% more than of all others taken together; S.E. is 6.C).

4. (Reference to Note 9, end of Chapter XII.) It may be noted in columns 2a, 2b, 3, 4a, and 4b, that differences of 9% to 14% are shown between the attendants at the two groups of liberal arts colleges and all other college attendants. These differences range from 2.2 to 2.6 times the standard error.

Appendix to Chapter XII, Continued

TABLE 32

Percentage of college-trained laymen who reported certain characteristics in their leadership; when classified according to type of college attended*

| 443 Laymen Classified According to Type of | 1a | D** | 1b | D** | | |
|---|-------|-------|-------|-------|--------|------|
| | Wide | | Small | | | |
| College Attended | 23.5 | | 26.9 | | | |
| II. 75 Liberal Arts-B..... | 30.7 | 7.2 | 19.2 | -7.7 | | |
| IV. 117 Teachers..... | 24.0 | 0.5 | 21.3 | -5.6 | | |
| I. 111 Liberal Arts-A..... | 19.0 | -4.5 | 26.8 | 1.9 | | |
| V. 78 State University.... | 23.1 | -0.4 | 32.0 | 5.1 | | |
| III. 62 Private University.. | 22.7 | -0.8 | 37.1 | 10.2 | | |
| 251 I + III + V..... | 21.1 | -2.4 | 31.8 | 4.9 | | |
| | 2a | D | 2b | D | 3 | D |
| | World | | None | | Ethics | |
| 443 Total..... | 55.7 | | 30.7 | | 43.3 | |
| I. 111 Liberal Arts-A..... | 62.2 | 6.5 | 29.7 | -1.0 | 50.5 | 7.2 |
| II. 75 Liberal Arts-B..... | 58.7 | 3.0 | 19.2 | -11.5 | 48.0 | 4.7 |
| III. 62 Private University.. | 53.2 | -2.5 | 32.3 | 1.8 | 37.1 | -8.2 |
| V. 78 State University.... | 55.1 | -0.6 | 32.0 | 1.3 | 37.2 | -6.1 |
| IV. 117 Teachers..... | 49.6 | -6.1 | 37.7 | 7.0 | 41.2 | -2.1 |
| 186 I + II..... | 60.7 | 5.0 | 25.3 | -5.4 | 49.5 | 6.2 |
| 257 III + IV + V..... | 52.1 | -3.6 | 34.6 | 3.9 | 38.9 | -4.4 |
| | 4a | D | 4b | D | | |
| | Needs | | None | | | |
| 253 Total..... | 41.9 | | 27.3 | | | |
| I. 63 Liberal Arts-A..... | 52.4 | 10.5 | 23.8 | -3.5 | | |
| II. 46 Liberal Arts-B..... | 47.8 | 5.9 | 17.4 | -9.9 | | |
| IV. 72 Teachers..... | 37.5 | -4.5 | 33.3 | 6.0 | | |
| V. 38 State University.... | 34.2 | -7.7 | 26.9 | 1.6 | | |
| III. 34 Private University.. | 29.4 | -12.5 | 32.3 | 5.0 | | |
| 109 I + II..... | 50.5 | 8.8 | 21.1 | -6.2 | | |
| 144 III + IV + V..... | 36.1 | -5.8 | 31.9 | 4.6 | | |

* See pp. 160-163 for this classification.

**D - Difference from the percentage for total group. To obtain the difference between any two groups, subtract one given difference from the other. No one of the differences is quite three times its standard error.

Appendix to Chapter XII, Continued

TABLE 33

Proportion of attendants at each of various types of colleges, and of those who had each of various factors in college training, who were (1) younger* and (2) quite active in the church during their adolescence

| | Per Cent Who Were Younger | Per Cent Who Were Quite Active |
|---|---------------------------|--------------------------------|
| 111 Liberal Arts Colleges-A..... | 48.0 | 41.5 |
| 76 Liberal Arts Colleges-B..... | 56.0 | 48.0 |
| 62 Large Private Universities..... | 58.0 | 40.3 |
| 117 Teachers Colleges-Normals..... | 52.5 | 47.0 |
| 78 State Universities, etc..... | 56.0 | 52.5 |
| 165 Took Courses in Religion..... | 43.0 | 67.0 |
| 296 No Courses in Religion..... | 55.5 | 40.0 |
| 115 No Courses in Psychology, Sociology, Education | 38.5 | 43.5 |
| 168 Scattered Courses..... | 54.0 | 39.0 |
| 178 A Major. or large Emphasis..... | 56.5 | 54.5 |
| 110 No Participation in 9 Selected Social-religious Activities..... | 38.5 | 23.5 |
| 110 Active in 1 of the 9..... | 47.5 | 33.5 |
| 132 Active in 2-3 of the 9..... | 64.0 | 50.5 |
| 63 Active in 4-5 of the 9..... | 58.5 | 58.5 |
| 58 Active in 6-9 of the 9..... | 74.0 | 64.5 |
| 134 No Active Participation in 9 General Campus Activities..... | 52.0 | 32.0 |
| 109 Active in 1 of the 9..... | 46.0 | 48.5 |
| 155 Active in 2-3 of the 9..... | 55.5 | 44.0 |
| 47 Active in 4-5 of the 9..... | 72.0 | 66.0 |
| 28 Active in 6-9 of the 9..... | 43.0 | 50.0 |

*Practically all finished attendance since 1915.

TABLE 33a

Proportion of attendants at each of various types of colleges (1) who took courses in Religion, and (2) who took courses in Psychology, Sociology, or Education

| | Courses in Religion | Courses in P-S-E | Large Emphasis P-S-E |
|------------------------------------|---------------------|------------------|----------------------|
| 76 Liberal Arts Colleges-B..... | 62.5%* | 61.5 | 36.5 |
| 111 Liberal Arts Colleges-A..... | 47.0% | 79.5 | 29.5 |
| 117 Teachers Colleges-Normals..... | 23.0% | 98.5 | 71.0 |
| 78 Large Private Universities..... | 27.0% | 63.5 | 29.0 |
| 62 State Universities, etc..... | 23.0%** | 51.5 | 24.0 |

* 78% of younger.

**17% of younger.

Appendix to Chapter XII, Continued

TABLE 34

Percentages of college-trained laymen who reported certain characteristics in their leadership: when classified (1) according to taking of courses in "religion"; (2) according to degree of emphasis on psychology, sociology, education

| 461 Laymen | 1a Wide | 1b Small | 2a World | 2b None | 3 Ethics |
|----------------------------|------------|-------------|-------------|------------|-------------|
| 165 A. Religion..... | 35.1 | 17.0 | 64.8 | 23.0 | 55.8 |
| 296 B. No Religion..... | 20.6 | 32.1 | 50.0 | 33.4 | 41.6 |
| | 14.5 | -15.1 | 14.8 | -10.4 | 14.3 |
| Difference ÷ S.E..... | 3.3 | -3.8 | 3.2 | -2.4 | 3.0 |
| 178 C. Large Emphasis..... | 33.7 | 19.1 | 67.3 | 26.6 | 58.4 |
| 168 D. Scattered..... | 22.0 | 28.0 | 54.1 | 27.4 | 44.6 |
| 115 E. None..... | 19.1 | 36.6 | 44.3 | 40.0 | 31.3 |
| 346 C + D..... | 26.2 | 23.3 | 61.4 | 27.1 | 51.3 |
| 115 E..... | 19.1 | 36.6 | 44.3 | 40.0 | 31.3 |
| | 9.1 | -13.2 | 17.1 | -12.9 | 20.0 |
| 178 C..... | 33.7 | 19.1 | 67.3 | 26.6 | 58.4 |
| 115 E..... | 19.1 | 36.6 | 44.3 | 40.0 | 31.3 |
| | 14.6 | -17.4 | 23.0 | -13.2 | 27.1 |
| Difference ÷ S.E..... | 2.9 | -3.3 | 4.0 | -2.4 | 4.7 |
| 100 C (No Religion)..... | 26.0 | 23.0 | 57.0 | 30.0 | 53.0 |
| 96 D (No Religion)..... | 17.7 | 35.4 | 49.0 | 29.2 | 40.4 |
| 100 E (No Religion)..... | 18.0 | 36.0 | 44.0 | 41.0 | 31.0 |
| 100 C..... | 26.0 | 23.0 | 57.0 | 30.0 | 53.0 |
| 100 E..... | 18.0 | 36.0 | 44.0 | 41.0 | 31.0 |
| | 8.0 | -15.0 | 13.0 | -11.0 | 22.0 |

- A. Courses in Religion, Bible, Religious Education.
- B. No courses in Religion, etc.
- C. Large emphasis on psychology sociology, or education. (See p. 166)
- D. Scattered courses in same.
- E. No courses in same.

- 1a. Per cent who reported wide range of leadership skills
- 1b. Per cent who reported small range leadership skills
- 2a. Reported use of either national-world problems of Church or world-problems in general in leadership activities.
- 2b. Not reporting any efforts re local or world problems of Church or society in leadership activities
- 3. Reported use of reading on Christian social ethics with attention to local or world problems of Church or society

Appendix to Chapter XII, Continued

TABLE 34, Continued

| 461 laymen | 4 Counsel | 5 Worship | 6* Needs | 7** Teaching |
|----------------------------|--------------|--------------|-------------|-----------------|
| 165 A. Religion..... | 72.7 | 58.4 | 71.5 | 73.8 |
| 296 B. No Religion..... | 49.7 | 37.5 | 68.5 | 57.8 |
| | 23.0 | 18.9 | 5.0 | 16.2 |
| Difference \div S.E..... | 5.2 | 3.8 | 0.8 | 2.2 |
| 178 C. Large Emphasis..... | 68.0 | 53.9 | 72.5 | 75.4 |
| 188 D. Scattered..... | 53.7 | 42.8 | 64.5 | 59.1 |
| 115 E. None..... | 48.7 | 32.3 | 50.0 | 55.6 |
| 346 C + D..... | 61.1 | 48.5 | 68.8 | 67.4 |
| 115 E..... | 48.7 | 32.3 | 50.0 | 55.8 |
| | 12.4 | 16.2 | 18.8 | 11.8 |
| 178 C..... | 68.0 | 53.9 | 72.5 | 75.4 |
| 115 E..... | 48.7 | 32.3 | 50.0 | 55.6 |
| | 19.3 | 21.6 | 22.5 | 19.8 |
| Difference \div S.E..... | 3.3 | 3.6 | 2.9 | 2.5 |
| 100 C (No Religion)..... | 59.0 | 50.0 | 67.0 | 64.3 |
| 96 D (No Religion)..... | 44.8 | 32.3 | 61.2 | 52.8 |
| 100 E (No Religion)..... | 45.0 | 30.0 | 61.1 | 57.1 |
| 100 C..... | 59.0 | 50.0 | 67.0 | 64.3 |
| 100 E..... | 45.0 | 30.0 | 51.1 | 57.1 |
| | 14.0 | 20.0 | 15.9 | 7.2 |

4. Per cent who reported trying to counsel with individuals on personal problems or difficulties faced.
5. Per cent who reported they had carefully planned and led a service of worship.
6. Per cent of leaders of adolescents and children who reported special efforts to discover real needs, interests of group.
*Based on total of 262 leaders.
7. Per cent of teachers of adolescents who reported methods indicating a generally more "life-centered" point of view. **Based on total of 150 teachers.

Appendix to Chapter XII, Continued

TABLE 35

Percentage of college-trained laymen who reported certain characteristics in their leadership: (1) when classified according to number of "social-religious" activities in which participated actively in college; (2) when classified according to number of general campus activities in which participated actively

| 473 Laymen | 1a Wide | 1b Small | 2a World | 2b None | E Ethics |
|-----------------|------------|-------------|-------------|------------|-------------|
| (1) | | | | | |
| 58 (6-9)*..... | 60.3 | 3.4 | 65.5 | 2.0 | 84.5 |
| 63 (4-5½)..... | 38.1 | 17.5 | 36.5 | 17.5 | 52.4 |
| 132 (2-3½)..... | 25.8 | 17.4 | 36.3 | 25.0 | 52.3 |
| 110 (½-1½)..... | 10.9 | 40.9 | 14.7 | 40.9 | 32.7 |
| 110 (none)..... | 7.3 | 47.3 | 17.3 | 48.2 | 25.5 |
| (2) | | | | | |
| 28 (6-9)**..... | 39.3 | 26.8 | 46.4 | 17.9 | 53.6 |
| 47 (4-5)..... | 38.3 | 17.9 | 42.5 | 17.0 | 55.3 |
| 155 (2-3)..... | 22.0 | 26.5 | 27.7 | 32.8 | 44.5 |
| 109 (1)..... | 22.0 | 32.0 | 27.5 | 33.9 | 43.1 |
| 134 (none)..... | 19.4 | 29.8 | 25.3 | 33.6 | 41.6 |
| 216 Laymen*** | | | | | |
| (1) | | | | | |
| 49 (6-9)*..... | 59.2 | 4.1 | 69.4 | 0.0 | 83.7 |
| 37 (4-5½)..... | 48.6 | 13.5 | 43.2 | 13.5 | 64.9 |
| 67 (2-3½)..... | 28.4 | 10.4 | 43.3 | 16.4 | 55.2 |
| 37 (½-1½)..... | 21.6 | 35.1 | 18.9 | 35.1 | 32.4 |
| 26 (none)..... | 7.7 | 34.6 | 23.0 | 38.5 | 34.6 |
| (2) | | | | | |
| 14 (6-9)**..... | 50.0 | 21.4 | 64.3 | 14.3 | 57.1 |
| 32 (4-5)..... | 40.6 | 12.5 | 53.1 | 15.6 | 59.4 |
| 67 (2-3)..... | 35.8 | 16.4 | 40.3 | 16.4 | 58.2 |
| 53 (1)..... | 26.4 | 15.1 | 32.1 | 20.7 | 54.7 |
| 49 (none)..... | 30.6 | 16.3 | 36.7 | 20.4 | 49.0 |

*Number of selected "social-religious" activities. (See p. 167)

** Number of selected general campus activities

***Laymen Quite Active in church before college

1a. Per cent who reported wide range leadership skills

1b. Per cent who reported small range leadership skills

2a. Per cent who reported use both national-world problems of Church and general world problems in leadership activities.

2b. Per cent not reporting any efforts re local or world problems of Church or society in leadership activities

3. Per cent who reported use of reading on Christian social ethics with local or world-wide problems of Church or society

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VITA

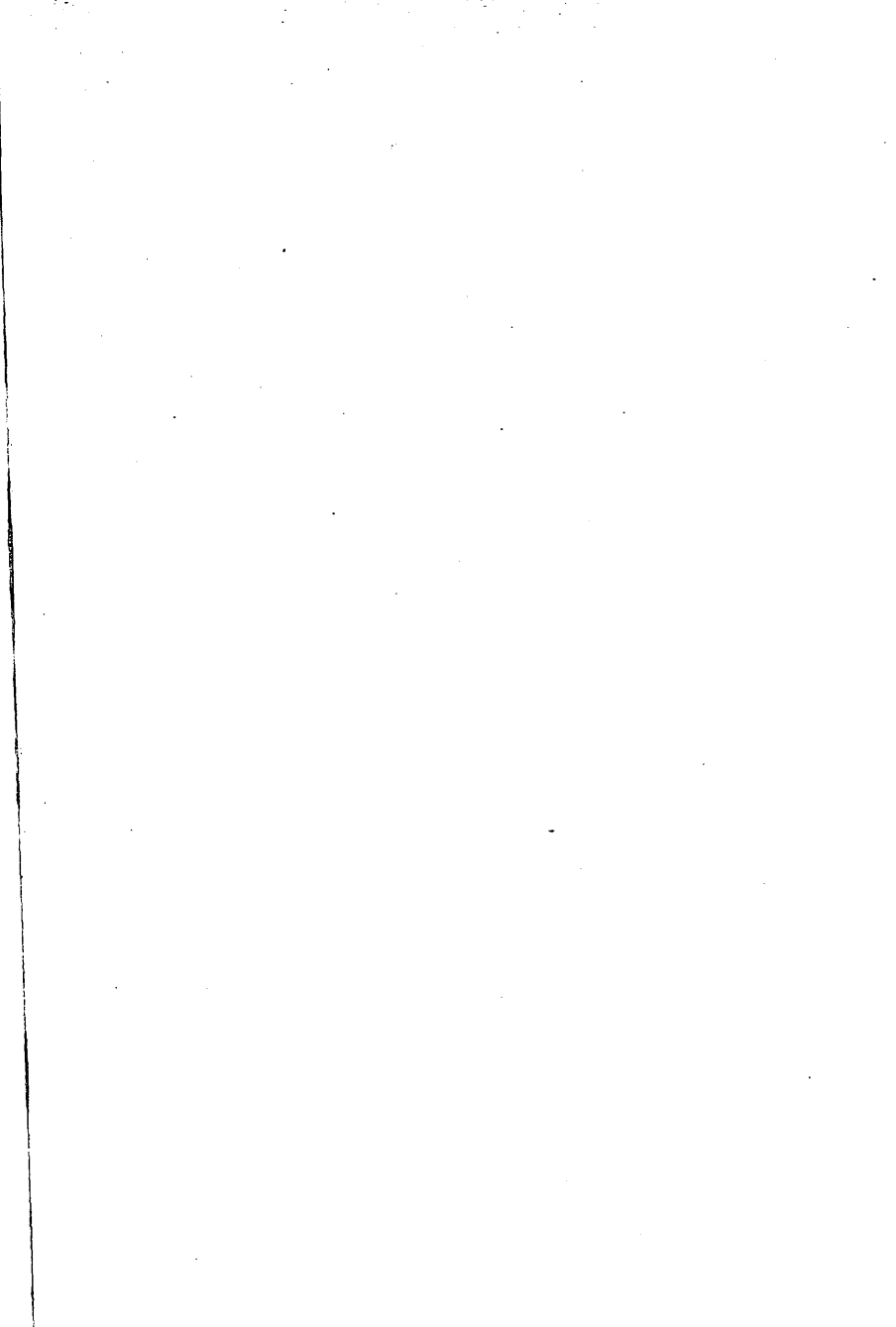
LEO VAUGHN BARKER was born in Terre Haute, Indiana, on June 6, 1896. In 1914 he graduated from East High School, Denver, Colorado, and entered Princeton University. He served in the war from the spring of 1917 to the summer of 1919, first as a Y. M. C. A. secretary, and later in the Balloon Section of the Air Service, including a year in France.

Returning to Princeton, he graduated in 1920, following which he taught for three years at Peiping, China, under the work which is now the Princeton-Yenching Foundation. From 1923 to 1926 he did graduate work in New York City and took the degrees of Bachelor of Divinity from Union Theological Seminary and of Master of Arts in Religious Education and Psychology from Columbia University.

In 1925 he was ordained to the ministry at Temple Baptist Church, Los Angeles. During his Seminary training he served four churches: the Harlem Baptist Church and Broadway Tabernacle Church of New York City in young people's and boy's work; the Baptist Church of Cedaredge, Colorado, as summer pastor; and the Park Avenue Presbyterian Church of New York City as assistant minister. From 1926 to 1930 he was associate minister and director of religious education at the Fountain Street Baptist Church of Grand Rapids, Michigan, and the Central Union Church, Honolulu, T. H.

In 1930 he returned to Columbia University and Union Seminary to complete residence work for the degree of doctor of philosophy, and in the spring of 1931 secured the aid of the Department of Research and Education of the Federal Council of Churches in making an investigation of lay leadership in a considerable number of selected Protestant churches. The results of that investigation are contained in this study.

In 1931 he became professor of philosophy and religion in Hanover College, Hanover, Indiana.



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